



IN THIS ISSUE:

A NEW INTERVIEW FEATURE—THE ERA ASKS: WHAT IS THE GRANITE MOUNTAIN RECORDS VAULT? THE ENTRANCES TO THE VAULTS SHOWN HERE

ALSO: THE TRUTH ABOUT LIQUOR AND LIQUOR BY THE DRINK

THE ROLE OF INSTITUTES OF RELIGION IN THE LIVES OF COLLEGE STUDENTS

E

R

A

The Improvement Era

August 1966





MODERN DESIGN USES ANCIENT MATERIAL IN A NEW COLOR

How does one blend some of the more interesting aspects of traditional architecture with a completely contemporary look? Pictured is the answer of Architect Ron Molen, of the Salt Lake City firm of Glen Ashton Lloyd. The structure: his own home.

Two of the oldest materials known to man are used: brick for insulation and winter warmth, and wood for contrast. Face brick is Sierra Brown, one of eight exciting new colors offered by INTERPACE. The wood siding is rough-sawn cedar.

Vertical windows accentuate the dramatic interior space provided by a two-story living room. Dormers,

a traditional touch, are of modern plywood. General contractor was Research Homes; masonry contractor L. A. "Barney" Roberts.

INTERPACE Face Brick in Sierra Brown met the design needs of Architect Molen perfectly. This, or one of our other distinctive new colors, may just be the way to help lift *your* home's design out of the ordinary.

Tell your architect or builder that you want Face Brick by INTERPACE, and have him show you the wide range of colors, shapes and textures that is available.

FACE BRICK

Quality Architectural Ceramics by **INTERPACE**

INTERNATIONAL PIPE & CERAMICS CORPORATION

1081 SOUTH SECOND WEST, SALT LAKE CITY • PHONE: 328-4761

Los Angeles • San Francisco • San Diego • Sacramento • Santa Clara • Portland • Seattle • Spokane • Denver • Phoenix • Honolulu (American Factors)

NOW AVAILABLE TO ALL MEMBERS . . .

A SIGNIFICANT ARCHEOLOGICAL DISCOVERY ... WHICH CLOSELY PARALLELS "LEHI'S DREAM"

Decorative Missionary-Teaching Tool

'Stella 5, Izapa: an Unusual 'Tree-of-Life' Sculpture From Ancient Central America.'
By M. Wells Jakeman, author.



The interpretation of the remarkable carving given in the recorded narration with the slides is taken from the detailed study by Dr. M. Wells Jakeman, Professor of Archeology and Anthropology, Brigham Young University, Provo, Utah. In a second and enlarged edition of his book entitled, "Stella 5, Izapa: an Unusual 'Tree of Life' Sculpture from Ancient Central America." Now a copy of this work may be obtained to supplement the narration and for further study, will be announced within a short time from the Department of Archeology and Anthropology, Brigham Young University, Provo, Utah.



Lehi Plaque 19 1/4" X 13 1/4" X 3/4" thickness

Wall Plaque \$39.50*

Stone Reproduction \$49.50*

*Includes:

- Twenty-Minute Professional Narration by J. Wendell Noble, Available on L.P. Records.
- COMPLETE SET of 35 mm. Color Slides . . . Actual photos of the Lehi Stone and its surrounding historical native environments.
- DESCRIPTIVE BOOKLET . . . Covering the brief history of the origin and discovery of the LEHI STONE (Stella V)
- SATISFACTION Guaranteed 100% Satisfaction of LEHI STONE and accompanying visual and hearing aids or your money cheerfully refunded.

Uses for the LEHI STONE

- ✓ Missionary 'conversation piece'
- ✓ Decorative piece for home or office
- ✓ Seminary & Institutes
- ✓ Sunday School teaching aid
- ✓ Genealogy instructors
- ✓ Ideal display for loan to public places
- ✓ For mission homes
- ✓ Fund raising items for Priesthood quorums, auxiliaries, all organizations
- ✓ Use for wards & stake building funds

Enclosed is check or money order for

☐ Lehi Stone \$49.50

☐ Lehi Plaque \$39.50 (tax and postage not included)

Payable to LEHI ENTERPRISES INC., 1527 Deerhaven, Hacienda Heights, Calif. 91745

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

SATISFACTION GUARANTEED



Official organ of the Priesthood
Quorums, Mutual Improvement
Associations, Home Teaching, Music
Committee, Department of Education,
and other agencies of The
Church of Jesus Christ of
Latter-day Saints

Contents for August 1966

Volume 69, Number 8

Church Features

- The Editor's Page: Thoughts for a Summer Day,
President David O. McKay 692
- Your Question: Repentance and Forgiveness for Sin,
President Joseph Fielding Smith 694
- The Church Moves On, 686; Melchizedek Priesthood: A Letter to Mom and Dad, 726;
Presiding Bishopric's Page, 728.

Special Features

- The Era Asks: What Is the Granite Mountain Records Vault? 698
- The Role of the Institutes of Religion in the Lives of College Students,
Ward H. Magleby 702
- The Truth About Liquor and Liquor by the Drink, Lindsay R. Curtis 704
- Teaching: How Jesus Dealt with Men—Part 2, Robert J. Matthews 707
- Rotary Installs Richard Evans as International President, David W. Evans 708
- Since Cumorah, Hugh Nibley 710
- Best of Movies, Howard Pearson 716
- The Spoken Word from Temple Square, Richard L. Evans 722, 736
- Exploring the Universe, Franklin S. Harris, Jr., 690; These Times: Goals for International
Cooperation, G. Homer Durham, 688; Buffs and Rebuffs, 684.

- The Era of Youth 737
- The Last Word 752

Family and Home Features

- Today's Family, Florence B. Pinnock, Editor
- A Party to a Surprise 730

Stories, Poetry

- One Good Deed, Mary V. Hudspeth 695
- Poetry 706, 714, 724

The Improvement Era Offices, 79 South State, Salt Lake City, Utah 84111

DAVID O. MCKAY and RICHARD L. EVANS, Editors; DOYLE L. GREEN, Managing Editor; ALBERT L. ZOBELL, JR., Research Editor; CARTER E. GRANT, DAROLD M. MARLOWE, MARK J. JOHNSON, JAY M. TOWN, ELEANOR KNIPFELS, Editorial Associates; FLORENCE B. PINNOCK, Today's Family Editor; MARION D. HANSEN, The Era of Youth Editor; ELAINE CANNON, The Era of Youth Associate Editor; KATHI MONTAGUE, The Era of Youth Art Director; RALPH REYNOLDS, General Art Director; NORMAN F. PACE, Staff Artist.

G. HOMER DURHAM, FRANKLIN S. HARRIS, JR., HUGH NIBLEY, SIOBHY B. SPERRY, ALMA A. GARDNER, Contributing Editors.

C. CARLOS SMITH, JR., General Manager; FLORENCE S. JACOBSEN, Associate General Manager; VERA F. SCOTT, Business Manager; A. GLEN SWAIN, Subscription Director; THAYER EVANS, S. GLENN SMITH, Advertising Representatives.

©General Superintendent, Young Men's Mutual Improvement Association of The Church of Jesus Christ of Latter-day Saints, 1966, and published by the Mutual Improvement Association of The Church of Jesus Christ of Latter-day Saints. All rights reserved. Subscription price, \$3.00 a year, in advance; multiple subscriptions, 2 years, \$5.75; 3 years, \$8.25; each succeeding year, \$2.50 a year added to the three-year price.

Entered at the Post Office, Salt Lake City, Utah as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, act of October 1917, authorized July 1, 1918.

The Improvement Era is not responsible for unsolicited manuscripts but welcomes contributions. Manuscripts are paid for on acceptance, and must be accompanied by sufficient postage for delivery and return.

Thirty-day notice is required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

ART AND PHOTO CREDITS

Art
688, 690, 726, 752 — Ed Maryon
695, 744 — Ted Nagata
699, 710, 729, 746 — Dale Kilbourn
704 — Jerry Hanston
730 — Ed Maryon
740 — Sherry Johnson
748 — Jerry Thompson

Lettering
692, 738-751 — Maurice Scanlon

Photos:
692 — Ralph Clark
698-701 — J. Malan Heslop and Grant Johnson
702 — Church Department of Education
708 — Church Information Service
716 — Paramount Pictures
737-751 — Ron Hales and Eldon Linschoten

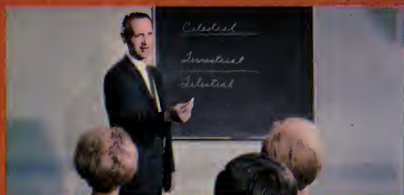
THE COVER

A massive granite mountainside in Little Cottonwood Canyon, 20 miles southeast of Salt Lake City, houses and shelters the recently dedicated Granite Mountain Records Vault in which are stored negative microfilms and important Church records (see page 698). Photograph by Doyle L. Green.

Cover lithographed in full color by Deseret News Press



INSTITUTE OF RELIGION



RELIGIOUS EDUCATION



WORSHIP EXPERIENCES



STUDENT COUNSELING



SOCIAL ACTIVITIES



We are very desirous that our young people take advantage of the many opportunities for higher education and, because of our interest in the college youth, we have now established 200 full or part-time LDS Institutes of Religion at colleges and universities throughout the United States and Canada. We strongly urge you to participate in the LDS Institute of Religion program adjacent to the college you will be attending this fall.

The directors and instructors of the program are always available to give you help and counsel with your school and personal problems. We urge you to get acquainted with them as soon as you arrive on campus.

THE FIRST PRESIDENCY

David O. McKay
Hugh B. Brown

Edgar C. Snodgrass
Joseph Fielding Smith

ENROLL IN INSTITUTE OF RELIGION

For further information write to Department of Seminaries and Institutes of Religion, Administration Building, Brigham Young University, Provo, Utah 84601, or contact your local Institute director.

The Institute class schedule coincides with that of the adjacent college or university.

Now . . . in Salt Lake City
A Total Electric

Home in the Sky So Near So Much



Now completed and awaiting your inspection . . . the elegant Aztec is only a short walk from the University of Utah campus with its varied cultural and sports events. Downtown is only 5 minutes away. Many schools, churches, shopping centers are nearby.

Breathtaking View

This elegant high rise stands on a pedestal of land with a panoramic view of the Promised Valley.

The Joy of Total Electric Living. Sunshine-pure electric heating with individual room controls and electric refrigerated air conditioning throughout.

Own Your Own Sky Home.

Prices begin at \$21,194. Low down payment. Rent-like monthly terms. Condominium ownership.

See Model Apartment Homes Now.

Aztec
Apartment Homes

Open daily 11 a.m. to 8 p.m.

For free literature, write or phone:

Aztec Company Inc.
515 South 10th East,
Salt Lake City, Utah 364-5661

Bufs and Rebufs

Was There a Rabbi Green?

In your September 1965 *Era* you carried a very heart-warming story titled "Saba" by Harry L. Glick. Was it a true story? Did the Rabbi, Mordecai Green, ever join the Church? John Ford Raynham, Mass.

While the story is based somewhat on the life of the author's grandfather who was a rabbi, parts of it are fictional. The author's grandfather, however, did not join the Church.

Subject of Doctoral Dissertation

In your May issue you have an article on Samoa. My father, Adelbert Beesley, one of the first missionaries in Samoa, was there with Joseph H. Dean. He kept a four-volume diary of his mission. He was a witness of the great typhoon and wrote a minute-by-minute description of it. A cabinet containing his mementos is on exhibit at Pioneer Village in Salt Lake City. Though I am 73 years old, I remember vividly father relating his unusual mission experiences. My nephew is now writing a doctoral dissertation on Father's mission.

Stella Beesley Dahlquist
Downey, Calif.

Impressed by Spiritual Qualities

I just returned from the Polynesian areas pictured in your May issue and would like a copy of it. While I am not of your faith, I was very impressed by the spiritual qualities your missionaries brought out in the natives and their children, as well as the spirituality of the missionaries themselves.

Mary Bush
San Francisco, Calif.

"Best of Movies"

You have added another touch of perfection to the *Era*—your new section on movies. So many times we have taken our family to what we thought was a good movie only to find it was not fit to see. As a mother of four children, I am grateful for the help you give in building spiritual homes and families. In this world and time we truly need all the assistance we can get.

Mrs. E. J. Hegerman
Minneapolis, Minn.

Thanks for your "Best of Movies" page in the *Era*. This is long overdue. Dr. Clare Barlow Van Nuys, Calif.

Home Evenings Away from Home

After reading your "Home Happiness" articles, I began to reflect upon the much happiness home evenings have given me, particularly because in our ward we have a dear brother and sister who share their home evenings with the young, self-supporting people of the ward. Each of us takes a turn presenting the lesson. If there are any young people who for various circumstances are away from their family, I would urge them to ask their bishop to arrange for them to attend home evening with one of the families in the ward. In my case—and that of my friends—it has been a wonderful blessing.

Carol Ann Craven
Santa Monica, Calif.

The Man with the Friendly Smile

I would like to express my sentiments of the Church's spirit of brotherhood:

As I went for a stroll one beautiful day,
I came to a chapel along the way.
I paused for a moment, as strollers do;
The door was open, and I went through.

As I quietly walked up the carpeted aisle
I met a man with a friendly smile.
"I am the bishop of the ward," said he,
And he shook my hand and welcomed me.

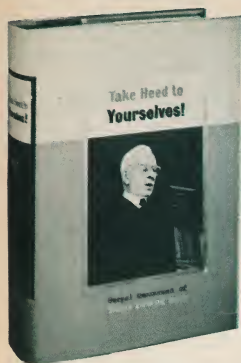
Some other people came in the while;
He greeted them with that same kind smile,
A shake of the hand, and a pleasant word
As they entered into the house of the Lord.

I thought, "What manner of people are these?
They seem so happy, so much at ease,
So like brothers." I stayed for the service.

And now I find myself o'er and o'er
Entering in at that open door.
And in my heart there is always a prayer:
"God bless the man who welcomed me there—
With a shake of the hand, a pleasant word,
And a friendly smile—to the House of the Lord."

Dan W. Hunter
Rancho Cordova, Calif.

ETERNAL IDEAS



TAKE HEED TO YOURSELVES \$4.95

*Gospel Discourses of
President Joseph Fielding Smith*

During his 56 years as a General Authority, President Joseph Fielding Smith has raised a warning voice to members of the Church. This choice compilation, issued on President Smith's 90th birthday anniversary, includes some of the most forceful and inspiring sermons which he has given. This volume will add to the gospel understanding of every Latter-day Saint.



Deseret Book Company, 44 East South Temple, Salt Lake City, Utah
777 South Main, Orange, California

Please send me ☐ Take Heed to Yourself, ☐ Eternal Man,
☐ Prophets and Prophecies of the Old Testament, ☐ Understanding
the Things of God, ☐ Our Moral Challenge

I enclose check money order for total cost, including 3½% Utah sales tax for
Utah residents ordering from Salt Lake City or 4% California sales
tax for California residents ordering from Orange store. \$.....

Or, bill my account ☐

Name.....

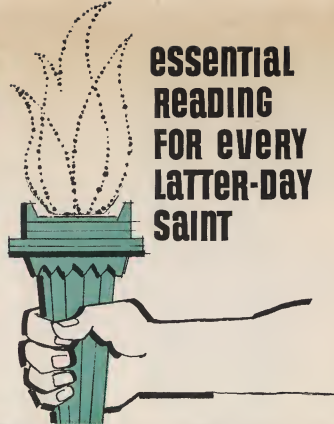
Street.....

City.....State.....Zip.....

(Open an account with Deseret Book Today — Send for Details)

Era Aug. 68

AUGUST 1966



ESSENTIAL READING FOR EVERY LATTER-DAY SAINT



PROPHETS AND PROPHECIES OF THE OLD TESTAMENT \$4.95

by Duane S. Crowther

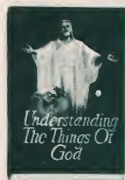
Contains an analysis of the doctrinal contributions of the Old Testament, valuable charts and maps in full color, important historical information, a study guide to each of the prophetic books of the Old Testament, and course outlines for teachers. This penetrating volume is a must for any basic Bible library.



ETERNAL MAN \$2.00

by Dr. Truman G. Madsen

This outstanding new work manifests the truth that man is an eternal individual, with an identity "forever backward" as well as "forever forward." The understanding of self to be gained from the study of these essays will make life here and now more meaningful... and make the eternities ahead a goal worth living for.



UNDERSTANDING THE THINGS OF GOD \$2.95

by Alma P. Burton

Elder Burton gives us a deeper understanding of the basic truths concerning God — that He lives, that we were created in His image, that exaltation is possible through faithfulness.



OUR MORAL CHALLENGE \$2.95

by Mark E. Petersen

In a day when there are so many advocates of loose morality, Elder Petersen raises a voice of challenge to Latter-day Saint youth to keep themselves morally clean. He helps them in this book with a forthright explanation of the true purposes of sex. M.I.A. leaders will find this volume particularly helpful in working with L.D.S. teens.

Wedding Invitations

FROM
IDAHO



Prices
are LOW
in Idaho

Some 50 styles include all L.D.S. temple designs in white and latest parchments. Matching Mormon albums, napkins, other accessories. One day rush order service.



Send 25c for catalog & samples, refunded on first order. (50c if air mail desired.)
REXCRAFT, Rexburg, Idaho 83440

Name _____

Address _____

City, Zone, State _____

MUSIC FOR
ROADSHOWS

MUSIC FOR
YOUTH, STAKE & WARD
CHOIRS

MUSIC FOR
SINGING MOTHERS

MUSIC FOR
MIA

WRITE FOR CATALOGS

Chesbro
Music Co

327 Broadway
Idaho Falls, Idaho 83401

The Church Moves On

MAY 1966

1 Sao Paulo Stake, first in South America, 417th now functioning in the Church, was organized under the direction of Elder Spencer W. Kimball of the Council of the Twelve and Elder Franklin D. Richards, assistant to the Twelve. Walter Spat was sustained as president with Osiris Cabral Tavares and Antonio C. De Camargo as counselors. The stake has seven wards and one branch, with a stake membership of approximately 3,000.

Marion J. Callister, formerly second counselor, succeeded President David K. Ricks of West Boise (Idaho) Stake. New counselors are Russell A. Relyea and Claude Brown, Jr. Elmo Watkins Orr was released as first counselor.

7 The First Presidency announced the following appointments as mission presidents: Glen L. Rudd of the priesthood welfare committee; Don H. Rasmussen of the priesthood home teaching committee; Reid E. Bankhead, bishop of the BYU 38th Ward, Brigham Young University Third Stake; John H. Groberg, bishop of the Idaho Falls 26th Ward, Ammon (Idaho) Stake.

8 Butler West Stake, the 418th now functioning, was formed from parts of Butler (Salt Lake County) Stake with Sherman M. Crump as president and Richard K. Klein and Ronald S. Beckstrom as counselors. The stake was organized by Elder LeGrand Richards of the Council of the Twelve and Elder John Longden, assistant to the Twelve. President James C. Taylor continues to preside in Butler Stake with W. James Mortimer moved from second to first counselor, succeeding L. Ronald Folkerson. Don H. Brighton is the new second counselor.

President S. Ross Fox, Jr., was sustained as president of Seattle East (Washington) Stake, succeeding President Raymond W. Eldredge, who has been called as a mission president. Counselors are Nelson A. Snow and Owen K. Jensen. President Fox and Elder Snow were serving as counselors.

Appropriate Mother's Day services were held in many of the meetings of the Church.

12 Approval for the purchase of WRFM, a New York City FM radio station, was given by the Federal Communications Commission. The station will now be owned by International Educational Broadcasting Corp., a subsidiary of Bonneville International Corp., which is owned by the Church.

13 President David O. McKay, urging the people of Utah to attend political mass meetings, said: "Good government is assured only when both major political parties place on their respective tickets the type of nominees who are honorably and unselfishly devoted to securing and maintaining the highest standards of leadership."

10 Elder Spencer W. Kimball of the Council of the Twelve, in a prayer at Bogotá, dedicated (Continued on page 735)

JOURNAL OF DISCOURSES

now only \$59.95



**Hundreds have sold for \$150.00,
but now you can purchase the complete
26-volume set for only \$59.95.**

This handsomely bound, finely printed edition is a must for all Latter-day Saints who teach or study Church history.

Budget Purchase Plan

If you wish, use Bookcraft's special budget purchase plan:

1. Enclose \$29.95 with the coupon and the first ten volumes will be sent to you by return mail.
2. Next month, send \$15.00 and you will receive eight more volumes.
3. The following month, send \$15.00 and you will receive the final eight volumes to complete your 26-volume set.

Total price on the budget purchase plan is \$59.95.

Free Index

Send \$59.95 with the coupon and you will receive the entire set now, plus a free index valued at \$2.95. (Index illustrated above.)

Offer Limited

This special offer expires October 1, 1966 or as soon as supply is exhausted. Don't wait, order today.



BOOKCRAFT
1186 South Main Street
Salt Lake City, Utah 84101

I have enclosed check or money order in the amount of \$.....

- ☐ Please send complete 26-volume set of "Journal of Discourses" at special \$59.95 price, plus free index valued at \$2.95.
- ☐ Please send the first ten volumes of "Journal of Discourses" on your special budget purchase plan. I agree to purchase eight more volumes for \$15.00 next month, and the final eight volumes for \$15.00 the following month.

Name.....

Address.....

City, State, Zip.....

Special offer expires October 1, 1966. Offer good in U.S. and Canada only.

SPECIAL OFFER ALSO AVAILABLE AT ALL BOOKCRAFT DEALERS

BLACK & WHITE

FILMS 35¢

8 exposure roll

**DEVELOPED & PRINTED
IN JUMBO SIZE**12 exposures 50¢ • 20 exposures \$1.00
36 exposures \$1.50**COLOR FILM
DEVELOPING****KODACOLOR**8-Exposure Roll per
Dev. and Printing \$2.55 roll
12-Exposure Roll per
Dev. and Printing \$3.00 roll
Color Reprints 20¢ each**COLOR SLIDES**135 mm Color Slides per
20 exp., Dev. and Mount ... \$1.35 roll
135 mm Color Slides per
36 exp., Dev. and Mount ... \$2.40 roll
Color Movie per
8 mm, 25' Roll \$1.35 roll**GENEALOGY PHOTOS**NEGATIVES MADE OF OLD
PHOTOS, 60¢ each. PRINTS
of NEGATIVE, 5¢ eachSend coin only—no C.O.D.'s
Money-Back Guarantee**SAM'S PHOTO LAB**

P.O. Box 1115 Dept. AA Salt Lake City, Utah

**NOW ON THE PRESS
WIDE MARGIN
NEW TESTAMENT**

Students, missionaries, and teachers will welcome this complete New Testament (King James version) on 8½" x 11" pages with four-inch wide margins for notes and quotes\$4.95

Your library should also include—

ZION IN THE LAST DAY

by Roy Doxey, paper\$1.25

CREATIVE FAMILY LIVING

by Beverly Romney Cutler, cloth\$1.50

ONE FOLD AND ONE SHEPHERD

by Thomas Stuart Ferguson, cloth\$3.95

OLYMPUS PUBLISHING CO.Box 537
Salt Lake City, Utah 84106**Goals for International Cooperation**

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe

● In 1965, in response to a request originating with the President of the United States, the First Presidency indicated some of the goals that might be sought in the field of international affairs. The statement was occasioned by a proclamation issued by President Lyndon B. Johnson declaring 1965 as an international cooperation year. A cabinet committee for the year was established by the President of the United States and the Secretary of State.

In response to invitation, on May 14, 1965, the First Presidency transmitted a statement to President Johnson with copies to Secretary of State Dean Rusk and the cabinet committee. The document was entitled "Some Desirable Objectives to Be Sought in International Cooperation." It was one of many submitted by 230 invited groups throughout the United States and was available for consideration at the White House Conference on International Cooperation held in November 1965. A summary of the 230 organization reports, entitled *The Record and the Vision*, was subsequently circulated in March 1966.

Much of the year's significance was clouded by conflict in Viet Nam. Nevertheless, the proclamation establishing the "year" had significance in inviting review of some fundamental issues. Likewise, the statement of the First Presidency has been obscured both by events and the fact of its inclusion with a large number of

other transmittals. The cabinet committee also expressed interest and invited comment on 26 differing aspects of international life, ranging from agriculture and food to technical cooperation and investment.

With jet airliners transporting us throughout the world and with instantaneous communication by orbiting satellites, the statement of the First Presidency will have great interest for readers of this column. Presidents David O. McKay, Hugh B. Brown, and N. Eldon Tanner noted on May 14, 1965, that while the technical concerns of the cabinet committee carried deep significance, they suggested attention toward some of "the more profound tasks and concerns of international cooperation . . . with full cognizance of the present state of international tensions and divergent political theories."

First, they declared: "We believe the essential basis for human cooperation in any form is mutual recognition of the worth of the individual. Inherent and implied in each undertaking of the United States should stand the purpose of maintaining, promoting, and extending the free exercise of individual conscience and the protection of life. We also believe that the individual's right to the ownership and control of property is an important adjunct of such purpose. This is in line with the common law maxim that a man's home is his castle and subject only to due process of law respecting the rights

of life, liberty and conscience."

Second, the First Presidency affirmed "the historic principles set forth in the Declaration of Belief Regarding Governments and Laws in General, adopted at a general assembly of the Church in Kirtland, Ohio, August 17, 1835. Included is the belief that religion is instituted of God, and that men are amenable to him, and to him only, for the free exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others."

The statement continues with other portions of the Declaration of 1835, now contained in Section 134 of the Doctrine and Covenants. "We do not believe it just," said the First Presidency, "to mingle religious, or anti-religious influence with the civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens and as men, denied."

Third, "We feel that the right to know, to inquire, to communicate and exchange ideas is fundamental to human well-being, and an essential concomitant of freedom of conscience; that to extend by peaceful means the boundaries within which may occur the free exchange of ideas, without incitement to contempt or violence, should be an important objective of current efforts at international cooperation. Likewise, the safety of the individual, traveling from state to state on lawful business duly evidenced by passport, subject to the same laws and their protection, is a matter of equal concern."

The Presidency declared: "We feel, demonstrated by our experience abroad, that it should be a constant aim and objective of the United States to encourage the establishment and acceptance of a growing juridical scheme in international affairs reflecting the foregoing principles. Although frustrated and seemingly foreshortened from time to time by misunderstandings, conflicting principles and practices, the United States should nevertheless, with patience, inventiveness, and firmness, endeavor to find open pathways towards acceptance, in practice, of such principles."

(Continued on page 714)

Unsurpassed Availability, Flexibility and NOW a big 5%!

Per Annum
Current
Rate

Now your savings can be more profitable than ever . . . effective July 1, 1966, passbook savings at Deseret Federal earn a full 5% compounded semi-annually! For 60 years, Deseret Federal has maintained an unsurpassed record of safety and dependability, and through wars, depressions and times of prosperity has never failed to pay a dividend and on time! Enjoy the convenience of saving by mail with postage paid both ways, at Deseret Federal. Savings received by the 10th of the month earn from the very first. Use the handy coupon below to open your savings account now.

ASSETS NOW IN EXCESS OF \$33,000,000 — RESERVES
IN EXCESS OF FEDERAL REQUIREMENTS



All accounts insured safe by
a permanent U.S. Government
agency.

DESERET FEDERAL

SAVINGS & LOAN ASS'N

44 SOUTH MAIN
SALT LAKE CITY

95 NO. UNIVERSITY
PROVO

DESERET FEDERAL SAVINGS AND LOAN
44 SOUTH MAIN / SALT LAKE CITY, UTAH 84111

Please open the following Savings Account:

Joint Account ☐

Individual Account ☐

OPEN ACCOUNT IN NAME(S) _____

(Please Print or Type)

ADDRESS _____

Street _____

City _____

State _____

Zip Code _____

Signature (1) _____

Social Security No. _____
or Tax Identification No. _____

Signature (2) if applicable _____

Amount Enclosed \$ _____

(Required by Federal Law)

This is a temporary signature card. Permanent
signature cards will be mailed for your signature along with your
Passbook by return mail.

— SEE HOW EASY IT IS TO OPEN YOUR DFS SAVINGS ACCOUNT —

**Now, wherever
you live...
You can
save 2 ways!**

FREE

Free checking accounts are available when you maintain a \$300 minimum balance.

5%

New 5% savings certificates are available on savings of \$500 or more (additional amounts in \$100 increments).



Open your account by mail or in person. Savings certificates will be returned by registered, insured mail.

**See ZIONS
FIRST NATIONAL
BANK *first***

Founded by Brigham Young - 1873

MEMBER FEDERAL DEPOSIT INSURANCE CORPORATION

Nine Banks in the Salt Lake Valley

Send mail to: Number One Main Street Salt Lake City, Utah

Exploring the Universe

By Dr. Franklin S. Harris Jr.

WOMEN'S STYLES

Women's clothes and appearance received detailed attention in the ancient civilizations on Crete in the Mediterranean Sea. At a time 3,500 years ago the women had fine cosmetics, perfumes, hair preparations, and even tweezers to pluck out superfluous hair. Skirts varied, as Ivar Lissner has pointed out, from bell-shaped to crinoline to "princess line," as fashion dictated. Waists were slim and tightly laced. Clothes were always sewn and not pinned, draped, or clasped as were those of Greek women.



CONTROLLED EVAPORATION

Seventy-one percent of the precipitation in the United States ultimately returns to the atmosphere by transpiration from leaf pores and soil evaporation. Drs. Paul E. Waggoner and Israel Zelitch point out that about five times as much water is expended in irrigation as in industry. Though some of the million billion gallons of water that each year escape by evapotranspiration are directly from the soil, the rest is transpired through leaf stomata or pores about a thousandth of an inch in diameter. The water loss through the stomata is controlled by pore size, which varies with environment. Present research awakens hope that chemical sprays can reduce the loss by affecting the stomata.

Become a Bookcraft Dealer

A wonderful opportunity to earn extra money while you provide a worthwhile service

Bookcraft, publishers to the LDS trade, is expanding its distribution and many choice dealerships are now available.

There is always an excellent market for Bookcraft's fine line of LDS books and genealogical supplies. Bookcraft also distributes missionary supplies, gospel recordings, teaching aids, bride's books, and baby books.

If there is no Bookcraft outlet in your area, perhaps you will qualify as a dealer. Only a reasonable investment is required, and you can work from your home. If you are interested, complete the following coupon, and return it to Bookcraft today.

Bookcraft, 1186 South Main, Salt Lake City, Utah 84101	
Name.....	
Address.....	
City....., State.....	
I am interested in becoming a Bookcraft dealer in	
..... (city or town) (state)
Wards to be served:.....	
Estimated population of wards.....	
Nearest Bookcraft dealer, if known.....	
Personal references (list two):	
Name.....	
Address.....	
Name.....	
Address.....	
Bank reference:	
Bank.....	
Address.....	
Type of account: <input type="checkbox"/> Checking <input type="checkbox"/> Savings	



BOOKCRAFT
1186 SOUTH MAIN STREET
SALT LAKE CITY, UTAH 84101

Thoughts for a

REVERENCE

A mighty principle that contributes to right religious attitude is reverence—reverence for the Sabbath day and all things sacred. Reverence directs thoughts toward God. Without it there is no religion. Let us not make Sunday a holiday. It is a holy day, and on that day we should go to the house of worship and seek our God. If we seek him on the Sabbath day and get into his presence on that day, we shall find it less difficult to get into his presence the following days of the week.

In our sacrament meetings all are supposed to have come to meet him and worship him, and there should be present that spirit of order and reverence which will direct the worshipers' thoughts in the right channel.

God help us to serve him with our minds, might, and strength. With kind consideration for all mankind and particularly for those who have given us honored names and pure lives, with prayer and reverence in our hearts, may we seek first the kingdom of God and his righteousness, that all other things may be given to us.

DUTY OF PARENTS, TEACHERS

The duty that rests upon every parent and upon every teacher within this Church is to arouse within the mind of each child a sense of responsibility toward other individuals and toward society. The sacredness of personality is a fundamental teaching of Jesus Christ.

By revelation the Prophet Joseph Smith recorded this sublime teaching from the writings of Moses:

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

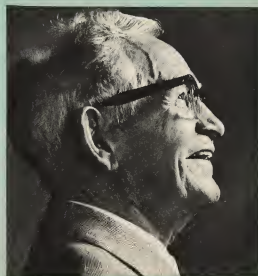
In this truth is found a fundamental principle of true religion, and it touches the very heart of the government of society and the peace of the home. Let each child in the home realize that there are certain things that he cannot do to gratify his own appetite if in doing so he brings sorrow or inconvenience to other members of the household.

A sense of duty to others should be a governing factor in his actions.

VALUE OF THE HOME

Earnestly I urge parents to gather their families around them and to instruct them in truth and righteousness and in family love and loyalty. The home is the basis of a righteous life, and no other instrumentality can take its place nor fulfill its essential functions. The problems of these difficult times cannot better be solved in any other place, by any other agency, by any other means, than by love and righteousness, precept and example, and devotion to duty in the home.

May you be blessed in teaching and caring for and drawing near to you those whom God has entrusted to you and in watching over your own. As you do so, love at home and obedience to parents will increase; faith will develop in the hearts of the youth of Israel; and they will gain power to combat evil influences and temptations and to choose righteousness and peace and thus be assured an eternal place in the family circle of our Father.



Summer Day

THE AIM OF MIA

The ultimate aim of Mutual Improvement work is to aid in bringing to pass, under the inspiration and guidance of the Lord, the immortality and eternal life of man.

We have as the direct and immediate purpose the establishing in the hearts of young men and women a testimony of the divinity of God's work, without which eternal life cannot be obtained.

The MIA is an organization of doing—and in its music, speech, drama, and dance programs, it has the duty to present these arts in a manner that is not only entertaining but uplifting. These activities must always picture the best in human relationships rather than the lowest. Participation in the MIA program creates a taste for, and a will to obtain, the finest in culture and in life itself.

When was the last time you parents joined your young people at Mutual? How are they progressing there? An invitation is extended to you to be at your next weekly MIA meeting.

CHURCH WELFARE PROGRAM

The church welfare program was established for the benefit of the individual just as the Church is established for the salvation of the individual. This program functions:

First, by rendering material help to those in need.

Second, in rehabilitating members temporarily without means of livelihood.

Third, in developing in them a sense of self-reliance.

Fourth, all—the contributors and the recipients—receive an added spirituality to make us all real servants of God.

Is it any wonder, therefore, that our welfare projects spring alive at dawn each morning for several hours and near the end of the day and on Saturdays, as members in all walks of life join together in the common labor of brotherhood on the welfare projects?

ADVICE TO YOUTH

We hear a good deal of talk about our young people these days. Some say that they are indifferent, that they are losing their interest in the Church. I do not agree with this accusation. I realize that temptations were never stronger than they are today, but the young people who resist these temptations deserve all the greater credit.

O youth of the Church, think of the responsibility of keeping your name unsullied! Think of bringing comfort and happiness to the parents who gave you mortality! There is the fundamental thought that will lead you toward God and worship in true religion. He is a recreant indeed who, to gratify his appetite or his passions, will bring a stain upon the honored name he bears or sorrow to the hearts of his parents. If a youth comes from such a home, with such right thoughts as respecting the rights of other persons and of society, he will not go far wrong in his acts toward his fellowmen.

YOUR QUES- TION

ANSWERED BY
**PRESIDENT
JOSEPH
FIELDING
SMITH**
OF THE FIRST
PRESIDENCY

Repentance and Forgiveness for Sin

QUESTION: *What will be the condition of those who are guilty of committing sin when their sins are not revealed and they go unpunished as far as this life is concerned?*

ANSWER: The dictionary gives us the following interpretation of the committing of sin: Sin is the transgression of a rule or requirement; neglect or disregard of a divine law or commandment.

Some sins are more serious than others and less easily repented of. There are sins that cannot be forgiven, such as murder, without the punishment of the guilty with the shedding of blood. (Gen. 9:6.) All sin, no matter what nature it is, is a violation of a constituted law or commandment and hence is

worthy of punishment unless the price is paid. That price could be in physical or mental suffering or by otherwise paying the debt. The scriptures inform us that for every sin there must be compensation, either by repentance or punishment.

Naturally the Lord cannot look upon sin with the "least degree of allowance." Justice demands that there must be recompense for the violation of any divine law. A human being may receive forgiveness for the transgression of divine law through repentance and a faithful turning away from sin.

There are some sins which, according to the scriptures, are worthy of death of the transgressor. This is a divine law. Compensation must be made in some way for every sin. For this reason our Redeemer, Jesus Christ, came into this world and suffered a painful death to atone for the sins of those who will repent and keep his commandments. This is called vicarious redemption from sin.

All those who repent and accept the gospel are redeemed without having to pay a price in torment or punishment. In regard to this great blessing that comes to us, the Lord said by revelation to the Prophet Joseph Smith:

"For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent they must suffer even as I;

"Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (D&C 19:16-19.)

The divine law of compensation demanded that an atonement must be made for every sin or there is no forgiveness. In his great mercy the Son of God came into this world and offered himself a sacrifice to redeem all mankind from Adam's fall and to redeem every man from his individual sins on condition of his faithful repentance and acceptance of the divine plan of salvation. Moreover, he came to restore the dead to immortality. This restoration is not only for those who accept the gospel of Jesus Christ; it also extends to every living thing upon the face of the earth and even to the earth itself, for the earth, like all creatures upon her face, must pass through the ordeal of death and be renewed in a resurrection based on the atonement of our Savior. So the scriptures, given by divine commandment, inform us that this earth is also to be redeemed and will become a celestial body and the abode of the righteous.

one good deed

BY MARY VICKERS HUDSPETH

The air was still and August-hot—so hot that the dew of early morning still rose in silver mists from the wild alfalfa and pink-blossomed thistle in fields beside the dusty road.

Ten-year-old Jamie Carson lay flat on his back, nearly hidden in the alfalfa, gazing at the deep blue August sky and the clouds hanging there like cotton bolls swelling in the sun.

Lazily he identified the smells and sounds of summer: the ever-fresh sweetness of the alfalfa bed, the not-unpleasant odor of the warming tar on the road, and the beckoning fragrance of fresh-baked bread cooling in kitchen windows, for the womenfolk had risen early to get chores done while their kitchens still held the cool of night.

Jamie lay motionless, as a bumblebee busied itself with nearby thistle blooms. He smiled at the mockingbird clowning atop the fence posts between bars of medleys stolen from more honest songbirds, birds like the meadowlark whose sweet melody cut through the hot, still summer air at evenly spaced intervals.

Then Jamie recognized the unmistakable sound

of a bus turning the corner. Without looking he knew it was crossing the railroad tracks and coming up the road. He sat up to see if Mr. Roberts were driving today. That was when he saw elderly Mrs. Smith hurrying up the road to the bus stop. She was coming as fast as she could safely manage, considering her recently sprained and still-healing ankle. Jamie leaped from the alfalfa bed and raced to meet the bus. Mr. Roberts pulled to a stop.

"Helloooo, Jamie," drawled the driver. "Now don't tell me you are going to town!"

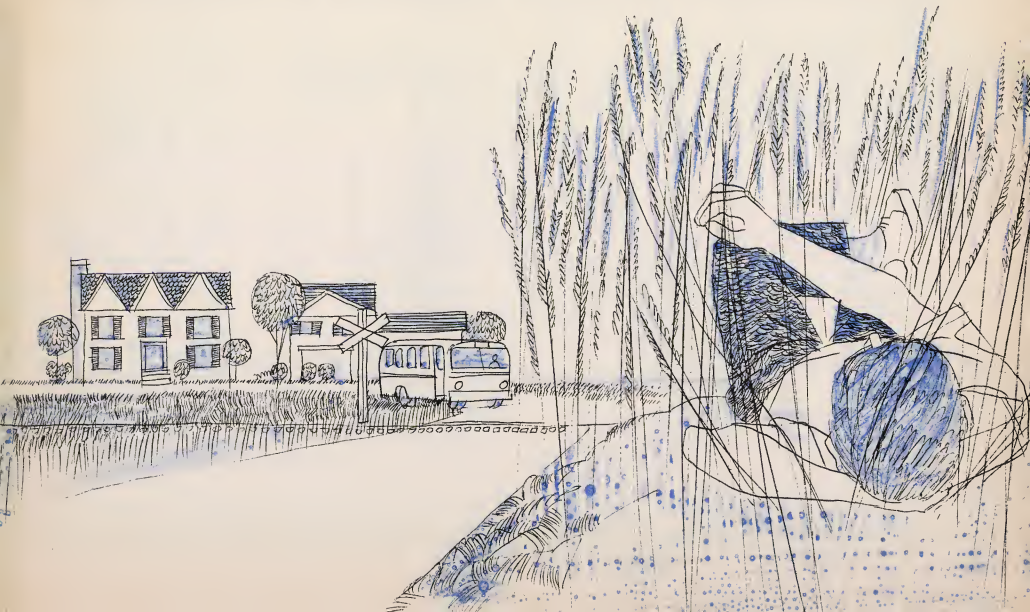
"No, sir, Mr. Roberts," Jamie replied. "But could you please hold the bus for Mrs. Smith? She can't run so fast these days."

"Sure, son," agreed Mr. Roberts. "How's your mom?"

"Just fine," the boy replied. "Awful busy, though."

Mrs. Smith limped up to the stop, and Jamie assisted her up the steps and into the bus. She smiled at him in lieu of thanks, for she was breathless from walking so fast. Mr. Roberts waved good-bye as the bus roared away in a cloud of dust toward the few shops, bank, and general store where Mrs. Smith went once each week to buy necessities and to window-shop.

She had seated herself directly behind Mr. Roberts. They were old friends and this was their one opportunity to visit and catch one another up on the past week's events. Her ankle hurt just enough to remind her to place the leg in a protective position to prevent further mishap. When she was settled and her



breathing normal again, she spoke rather loudly in order to be heard above the rumbling of the rickety bus.

"That's a nice boy, that James Carson."

"The finest there is," Mr. Roberts readily agreed. "How is your ankle today?"

"A week better," she laughed.

"How's Jim and Lillie and the girls?" He inquired of Mrs. Smith about her only daughter, now married with a family of her own.

"I really don't know," she said thoughtfully. "She would be one to keep worry from me while I've been off my feet with this ankle. Perhaps I should stop off and see."

"Why don't you do that," suggested Mr. Roberts. "After all, if it hadn't been for Jamie Carson, you'd have missed the bus."

"That means I'm an hour to the good," replied Mrs. Smith, taking up his line of reasoning, for the bus ran its circuit only once each hour. "Do let me off there, please."

Mr. Roberts obligingly stopped the bus by the white picket fence that surrounded Jim and Lillie's spacious, shady yard. A cry of "Hi, Mr. Roberts," then squeals of "Grandma" arose from the three little girls playing there. Mr. Roberts waved good-bye as Mrs. Smith let herself in through the creaky gate. She stepped carefully along the flagstone walk while the three little girls frisked about her, chattering.

Lillie came to the door and called a greeting to her mother. Mrs. Smith thought her daughter looked

thin and a little pale. It was probably the heat. And the girls could be a handful for a young mother.

On impulse she said, "I've come to take the girls shopping, if you haven't other plans for them." A second squeal of delight went up from the three little girls.

"I know they'd enjoy it very much, Mother, but is your ankle well enough?"

"Yes, I think so," her mother assured her, "but we will be very careful and walk slowly."

"Then go wash your hands and faces and comb your hair," she told the girls.

They hastened to obey. Going shopping was a great adventure for them. Lillie and her mother sat on the porch swing and talked until the children returned, flip-flopping three pairs of hands for inspection.

"Shall we change our dresses?" asked the eldest, hoping to be allowed to wear her Sunday best.

"No, dear," replied the grandmother. "We will almost certainly have ice cream, and your mother would have to wash and iron again before Sunday if you got ice cream on your dress."

"While we are away, dear," she suggested to her daughter, "why don't you just relax in the shade and read a while. Fix a tall glass of lemonade."

"That sounds nice," Lillie agreed. She waved them out of sight as they walked hand-in-hand in the bright sunshine along the sandy path toward town, just two blocks away, talking as only little girls and their grandmothers do.



How like Mother, Lillie thought, to come and take the girls shopping just as soon as her ankle would permit. She went obediently into the kitchen and selected the tallest glass for lemonade. Then she picked up the latest magazines from the rack and went out to the shade of the huge old maple trees.

She sank comfortably into the cushions of the glider, took a long sip of lemonade, then placed the glass on the low table before her and opened a magazine. Her eye fell on a page where a clever, easy-to-make apron was pictured with complete instructions beside the picture. She remembered that Sister Carson had asked her to make one of these for the Relief Society bazaar. She recalled with regret her answer: No, sorry. She was never able to do more than absolutely necessary in hot weather. It was too hard to keep track of the girls when she was busy at the sewing machine, and Jim's schedule was so full that she kept nearly all of her evenings open to assist him with his church, school, and business responsibilities.

Sister Carson had readily understood. She had even asked if there were anything she could do to help, but Lillie had declined. She could manage to meet all her present obligations, but she did not dare take on anything more.

Lillie rose abruptly, took the magazine, and went into the house. She pulled the remnants of past dresses from the storage chest, chose the prettiest two prints among them, and was soon snipping a pattern out of newspaper. She deftly and quickly

made two lovely aprons for the bazaar. When Mrs. Smith delivered three tired but contented girls at the door she found her daughter radiant with accomplishment and was asked if she would mind delivering two aprons to Margaret Carson on her way home.

Mrs. Carson spread the two dainty aprons on the bed to admire them, then folded them neatly and placed them with the collection of lovely handmade articles for the bazaar. She was, as always, endlessly amazed at Lillie's sewing ability. Why, Mrs. Smith had told her that Lillie made these in one hour! Margaret had planned to make only one of the aprons herself. But sewing did not come easily to her, and she had planned to allow herself one free afternoon—an afternoon that never seemed to come along. She had even tentatively planned to make the apron this evening.

"Well, Margaret Carson," she said to herself, "it's as though you have been given a gift of one whole evening. To what use shall you put it?"

Why not make Jamie's favorite cookies? She would make some to send to Lillie's girls too, to show her appreciation for the aprons. Margaret Carson had been busy lately with the many details of a bazaar and couldn't remember the last time she had made Jamie's favorite cookies. But she was sure it had been much too long ago.

So it was, on a hot August evening, that Jamie Carson sat contentedly at the kitchen table and ate fresh cookies—his favorite kind—and drank cold milk and marveled at his good fortune.





The Era Asks:

What Is the Granite Mountain Records Vault?

Beginning this month *The Improvement Era* launches an interview feature titled "The Era Asks," which will deal with timely events, people, church administration, and state of affairs of interest to Latter-day Saints. This month's interview with Elder Theodore M. Burton, assistant to the Council of the Twelve and vice president and general manager of the Genealogical Society, explores the background, purpose, and some interesting aspects of the new church records vault.

Q—What is the church records vault at Little Cottonwood Canyon?

A—It is a series of chambers in which are stored microfilm negatives accumulated from around the world and microfilms of the completed



The front corridor of the vault. A film processing room is at the right, and office, cataloging, film inspection rooms are left. Vault interior is lined with a corrugated steel, cement.

genealogical work of the Saints. A chamber is reserved for records of the First Presidency office, but aside from that there are no actual records in

the vault—only microfilms.

Q—Who originated the idea of a vault for storing genealogical records?

A—Apparently it was President J. Reuben Clark, Jr. Some 20 years ago he seemed impressed with the need to find safe storage for church records.



Linguists check microfilm frames for completeness. The films are from many countries. If pages are found missing from filmed records, photographers are alerted to do "retakes."

Above right: Looking down a long row of film cabinets in one of six vault storage chambers. Over 440,000 rolls, filmed since 1938, about half-fill one of the chambers. Rest are empty.

Q—Why?

A—Well, no one knows what might happen. Earthquakes, fires, floods, even hurricanes or tornados could conceivably come and destroy our records.

Q—Then the vault wasn't built as a precaution against war or civil crisis?

A—Oh, no! War is, of course, a possibility, but that was by no means the motivating factor.

Q—Why was the present location chosen?

A—Surveyors checked many possible sites—the hills north of Salt Lake City; mountains to the east of the city, caves and mines. They even considered an underground concrete and steel vault in the heart of the city, but for reasons ranging from prohibitive costs to loose soil to perennial dampness, these sites were all ignored. After years of searching they came upon the granite mountain in Little Cottonwood Canyon 20 miles from the city. It was high enough so that flash floods from cloud bursts or the breaking of a dam—if a dam were ever to be built in the canyon—would not reach the vault. A two-inch test bore five hundred feet into the mountain revealed that it was solid granite and devoid of moisture. The



nominal cost estimates and added safety were clinching arguments in the site selection.

Q—What was the total cost of the vault?

A—A little over \$2 million.

Q—Is the vault near the area from which granite was taken to build the Salt Lake Temple?

A—It is not only near—it is in the exact area. You see, stones used for the temple were rocks that had broken off the mountain and rolled to the canyon bottom.

Q—How big is the vault structure?

A—Within an area of approximately 210 yards deep into the mountain and 130 yards in width, there are

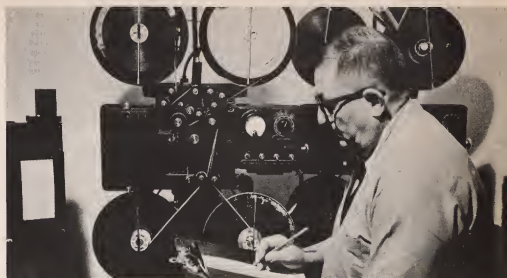


six storage rooms about 200 feet long, 25 feet wide, and 15 feet high with connecting side corridors. There is also more than half again that much space for office and film-processing areas.

Q—What are the advantages of building inside a mountain of stone?

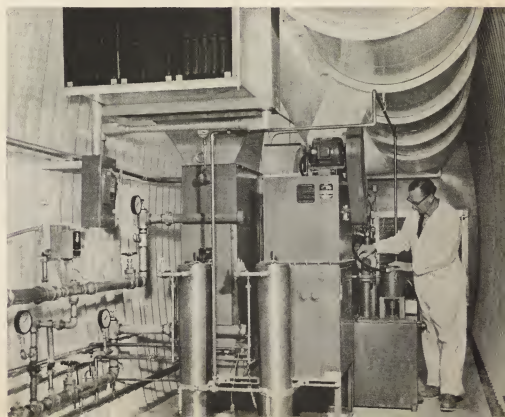
A—The mountain provides us with more space—about 67,000 square feet—than ever could have been had for the same cost any other way. Also, by going into a mountain, heating and cooling costs are avoided. The office space is heated, but it would not be too uncomfortable to work in the temperature of the mountain. The temperature stays fairly constant through winter and summer at about 57 degrees, an ideal temperature for storing film. At temperatures much cooler than this film becomes brittle, and at hotter temperatures film deteriorates. Relative humidity must also be somewhere between 40 percent and 50 percent for film preservation. The natural relative humidity of the mountain year round is between 40 and 50 percent. And of course the 300- to 600-foot wall of dirt and rock overhead protects the vault from anything up to and including a bomb blast.

Q—What would happen if an atomic bomb were blasted in the canyon?



A—The angle of the vault construction would protect the films. A bomb blast coming through the

Below: Though the natural humidity of the vault is ideal for film storage, a special control regulator guarantees proper humidity.



Far left: Office of microfilm production manager looks out across canyon and is located at front of one of six entrances into the mountain vault.

Left: Positive microfilm prints, for use by Saints in genealogical research, are made from the negative film on this duplicator. The machine prints at the rate of 90 feet a minute. Three such machines print about 50,000 feet of film a day.



Above: A film processor checks film for density and readability. He then programs it for printing. The reel holds a 1,000-foot roll.

were no problems. The only surprise came when the workmen reached the rear of the vault corridors and attempted to go even further. They ran into a fracture zone and found enough dripping water for a reservoir to supply the vault's needs completely. Instead of being a problem, it turned out to be a blessing, because they had planned on pumping water from the canyon bottom.

Q—We understand the vault is airtight and the air is filtered. Why?

A—It isn't exactly airtight, but in case of a blast the air valves snap shut, thus preventing radio-

active corridors would hit a solid granite wall. It would have to make two right-angle turns, and then it would hit a sixteen-ton steel door. The door would prevent anything from entering except perhaps a hydrogen bomb blast right at the tunnel entrance—and it very well might withstand that.

Q—How many openings have been made into the mountain?

A—Six. But only one is used, an entrance with a long tunnel that is built out far enough to provide access even if a rock slide were to close the other five entrances.

Q—Were there problems in drilling or constructing the vault?

A—At first it was thought fissures would be found in the rock, but there weren't any. Then it was thought pockets of water would be discovered, but there were none. Then it was thought that the walls would have to be shored up, but this also was unfounded. The strange thing is that there

active material from entering and destroying the films. The air is filtered because dust, which is actually tiny pieces of rock, would eventually scratch and ruin film.

Q—What provisions have been made for loss of power?

A—The power went out the other day for half an hour when lightning struck a transformer at the canyon mouth. We are prepared for such emergencies with a diesel-powered generator within the vault that automatically turns itself on and furnishes enough light and power for our needs.

Q—What if an earthquake were to occur?

A—The Wasatch fault runs close to the vault, but a solid piece of rock would move as a unit—if the earthquake were strong enough to move it. It isn't likely that an earthquake would crack the 800-foot-thick solid rock of which the vault is a part.

Q—It could be depressing to work within a mountain. What was done to keep a cheerful atmosphere?

A—The vault is brilliantly lighted, it has a steady flow of natural air, and in order to keep it cheerful, the walls are painted in attractive pastel colors. In fact, a reporter from a national magazine was being shown through the vault, and when we got to the water reservoir behind the vault corridors he said, "Oh, I've got to get out of here. I feel like I'm being crushed—I have a fear of being underground." Perspiration was dripping from his brow. As we took him back out into the vaults, he said, "I surely feel better now." He didn't realize that he was still 600 feet deep in the mountain!

Q—Why are records preserved on microfilms?

A—Microfilms are the best-known method for accumulating a great deal of material in a small space. In addition, microfilming enables us to photograph original records throughout the world, leave the original records where they are, and have copies for the use of the Saints.

Q—How much space can be saved by microfilming?

A—To give an example, a hundred years of the *London Times* could be put on film that would fill a couple of shoe boxes. (Continued on page 734)



The Role of Institutes of Religion

BY WARD H. MAGLEBY ASSISTANT EDITOR

● "I'm so grateful there is a place on many college campuses where sincere students can go to find the answers to life's perplexing problems—where they can find a knowledge of the truth."

An honor student in college, Clark was doing well in medical school. He was a quiet fellow and particularly introspective about the purposes of life. His home experience had helped to make him so, for while his parents provided some incentive to excel, their lives were devoid of any satisfying purpose or goal.

Clark's classmate, Harold, was well-grounded in the goals he had set for himself. As a Latter-day Saint, he had deep convictions and was rapidly acquiring further growth through active participation in the program of the institute of religion at their campus.

It did not take Clark long to notice that Harold was different. Through investigation he discovered that Harold was a Mormon. Harold did not smoke, although he did not condemn his classmates who did, and at the medical school socials he left as sober as

he came—"still having a good time."

Near the end of the second year of medical school Clark's life took on a new dimension. A "library romance" with Gertrude, a German-born immigrant, was nurtured amid books and papers. Soon they began to consider a home and life together. Clark viewed this with deep concern. He sensed the seriousness of marriage and the importance of building it upon a solid foundation. Gertrude agreed. In long conversations they pondered life's meaning.

Clark knew that if anyone could help him, it would be Harold. "Gertrude and I are going to be married in June," he said. "As far as your church is concerned, how important is life and what are its purposes?"

Harold, searching for the right answer, mirrored the deep conviction that motivated his life. He thought of his participation in the institute program on campus and what it had done for him. He invited Clark to attend a class with him. This disheartened Clark somewhat, but because of his sincere desire to find the real meaning of life and his great respect





in the Lives of College Students

SEMINARIES AND INSTITUTES OF RELIGION

for the way Harold lived, he accepted the invitation. There he actually found a number of "Harolds"—university students, affable and assured, of whom he had been unaware. And the lesson he heard—"How to Communicate with God"—was soul-stirring, filling his need at this hour.

Summer came, and Clark and Gertrude were married. The beautiful experience of establishing their home did not dim their anxious search for the meaning of life. The invitation to continue to participate in the institute program was thoughtfully accepted. Conversion came slowly. Clark's academic background demanded a thorough and continuing search, especially concerning the body and spirit of man and man's ultimate destiny. Study, prayer, student testimonies, and activity in institute brought spiritual confirmation to his soul, and he accepted the restored gospel. Harold, now a counselor in the elders quorum presidency, was asked to share in Clark's great joy by officiating in the baptismal service.

Now as Clark and Gertrude look to the future and that of little Helen, their baby daughter, there is new concern. This time their concern is not of uncertainty or bewilderment but rather an urge to make their lives complete, to have their family bound together eternally in a temple of the Lord, which they expect to do in the very near future.

The institute of religion program of the Church, which provides religious education for students attending institutions of higher learning other than those operated by the Church, had its beginning in Moscow, Idaho, in 1926. Over the years the program has enjoyed constant growth. Institutes—191 in number—are now located in every section of the United States and in southwestern Canada. It is hoped that in the near future the program will be expanded into other foreign countries.

Enjoying the fruits of the program are 29,700 college students. Some of these, like Clark, are asking for the first time, "How important is life, and what are its purposes?" *(Continued on page 722)*



Dr. Lindsay R. Curtis, a graduate of the University of Colorado Medical School and a practicing physician in Ogden, Utah, combines an experienced pen with his medical background. A former bishop, he is author of numerous publications on medical and church subjects.

The Truth about Liquor and Liquor by the Drink

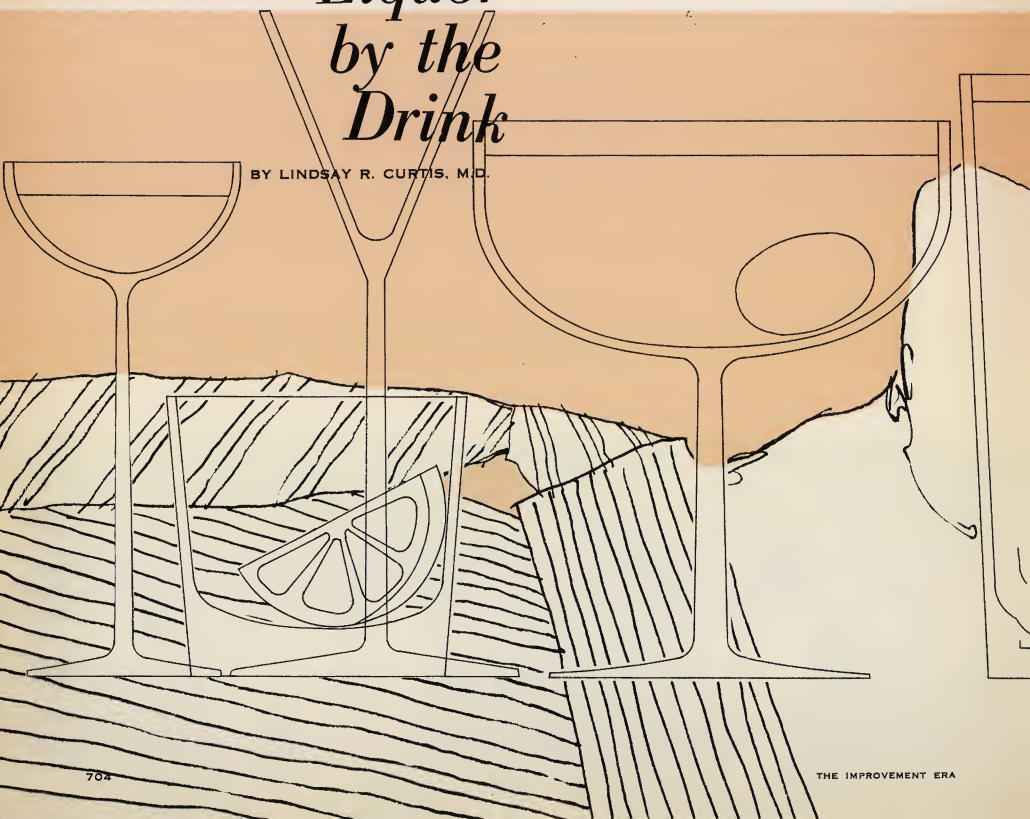
BY LINDSAY R. CURTIS, M.D.

●If there is one thing that every citizen will fight for, it is his rights. This is as it should be. However, sometimes these rights must be curbed somewhat in the interest of safety or health of other citizens.

For instance, few would argue that strict control over fireworks has not saved many lives and limbs. Keeping fireworks away from children and from those who do not know how to handle these dangerous devices is accepted as necessary. It protects these individuals against their own lack of precaution.

There may be those who would argue that they should not be deprived of the right to have fireworks. They may say that if one obeys the rules of safety, he need not worry about accidents. However, experience demonstrates that there will always be a minority of individuals who will not or cannot observe the rules. In order to protect this minority, the majority must be denied some privileges.

Other things equally as dangerous as fireworks affect many more people. A good example of these is alcohol. Because of its social acceptance, liquor somehow enjoys a certain immunity from protective



restriction. The repeal of the 18th amendment to the U.S. Constitution in 1933 showed that the majority of U.S. citizens wanted intoxicating liquor to be manufactured, transported, and sold publicly. Constitutionally speaking, therefore, the sale of liquor in America is legal. But the Constitution does not say that citizens must *promote* the use of alcohol. It does not say that liquor must be made available to everyone, everywhere, and at any time.

The results of certain studies reveal that alcohol *can* destroy many individuals who seem unable to protect themselves against it; conversely, by the establishment of certain restrictions that inconvenience (but do not deny rights to) a *few*, we may hope to avert tragedy for *many*.

If this point of view can be substantiated, perhaps we should take a longer look at the inconveniencing restrictions. Let us review some studies and their corresponding results.

Just how dangerous is alcohol?

Throughout the United States, statistics show that

50 to 75 percent of fatal traffic accidents involve drinking drivers. Maryland reports that 75 percent of the drivers and 60 percent of the pedestrians involved in fatal accidents had alcohol in their blood. An eight-year study in Westchester County, New York, revealed that 73 percent of drivers in fatal single-car accidents had been drinking.

Dr. Herman Heise, chairman of the American Medical Association committee on chemical tests for intoxication, says that "possibly half of the persons doomed to die on our highways could live and over half a million more could be spared from painful and crippling injuries if the alcohol factor could be eliminated from drivers." This would have saved about 25,000 lives in the United States in 1965 alone.

Reports show that liquor contributed to 159 of 477 American private-plane air accidents in 1963.

One study reported that alcohol was a contributing factor in 31 percent of homicides, 36 percent of suicides, and 39 percent of non-auto accidents such as burns, poisonings, drownings, electrocutions, falls, and industrial accidents.



Although alcohol's role in crime is difficult to pinpoint and figures vary according to criteria, a series of surveys revealed alcohol as a contributing factor in an average of 75 percent of the cases. The lowest figure in these surveys represented alcohol as responsible for 16 percent of the crimes. But even at this low figure, 718,000 crimes in the United States in 1963 could be attributed to alcohol. In Texas alone, the proportionate cost of alcohol-involved crimes is over \$500 million per year.

It is reported that an average of more than 25 hours per year per worker is lost because of alcohol-caused absenteeism.

A survey among the district judges in Texas showed that 62 percent of the needy children (those cared for by the state) found themselves in need because their parents used alcohol. The average cost to the state was \$298 per child per year—or a total cost to taxpayers in that state of over \$11.5 million.

It is conservatively estimated that alcohol and its effects contributed to more than 300,000 of the 410,000 divorces granted in 1964.

Can alcohol destroy individuals who are unable to protect themselves against it?

Conservative estimates indicate that there are more than five million chronic alcoholics in the United States, a number that is increasing at the rate of 500,000 each year. Another 20 million are directly

or indirectly affected by the actions of those who are alcoholics. In addition to these figures, it has been estimated that 8.5 million other drinkers in the United States are in definite need of help because of their drinking. Unless they are given help, they will soon join the ranks of the chronic alcoholics.

According to Dr. Haven Emerson, former professor of preventive medicine at Cornell University Medical College and member of the New York City Board of Health, "Moderation is the beginning, not the end of alcoholism." If more people drink, we may expect more alcoholics, since we are unable to predict *who* will become an alcoholic. We know that about ten percent of all social drinkers will eventually become chronic alcoholics.

About 50 percent of the alcoholics die before the age of 51. Only 7.5 percent of them live to be 70 years of age, the life expectancy for the average person. The average life expectancy of the alcoholic is 12 years less than that of the non-drinker.

As of 1963, less than one percent of chronic alcoholics were cured; in fact, a true alcoholic can never be sure that he is completely cured. He is always in danger of "falling off the wagon" again.

Now let's discuss specifically "liquor by the drink."

It has been said that it is illogical to permit liquor to be sold in one place (Continued on page 718)

HEART ROOM

BY CHRISTIE LUND COLES

*"Where there is heart room
there is house room,"
My mother used to say.
And true to her homely wisdom
There seldom was a day*

*When neighbors and friends,
in passing by
On their way to town,
Didn't stop at the door
Going up or down*

*Past the white frame house
near to the walk
On the shaded street
To have a refreshing drink
Or something to eat:*

*The homemade bread, brown
or feather white;
Berries from the patch;
Peaches from the tree;
Peas from a new-picked batch.*

*Keep the heart's door open,
Keep its deep love there
every single day.
For, "Where there is heart room
there is house room,"
My mother used to say.*

How Jesus Dealt with Men

PART 2 (CONCLUSION)

BY ROBERT J. MATTHEWS

EDITOR, SEMINARIES AND INSTITUTES
CHURCH DEPARTMENT OF EDUCATION

teaching

CONDUCTED BY THE
CHURCH SCHOOL SYSTEM

● Although the evidence shows that during his mortal ministry Jesus was strong in his denunciation of self-righteousness and hypocrisy, he was wonderfully kind and helpful to repentant sinners and to those who sinned in ignorance.

The prevailing notion among the Jews of that day was that physical afflictions and calamities were the direct and immediate consequence of willful wrongdoing on the part of persons so afflicted. The disciples manifested something of this doctrine when, having encountered the man born blind, they asked: "Master, who did sin, this man, or his parents, that he was born blind?" (John 9:2.) Later, in the same chapter, the Jewish rulers demonstrated their belief in the matter. When the man born blind (but now healed by Jesus) forthrightly proclaimed that Jesus was a prophet who came from God, they replied: "Thou wast altogether born in sins, and dost thou teach us?" (John 9:34.)

Jesus dealt with this problem in a number of ways. In the case of the man born blind he said: "Neither hath this man sinned, nor his parents: [he was born blind] that the works of God should be made manifest in him." (John 9:3.)

When informed that some of the Galileans had been slain in the pagan sacrifices, Jesus replied:

"Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

"I tell you, Nay: but, except ye repent, ye shall all likewise perish.

"Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

"I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13:2-5.)

There is no additional record in the scriptures of

these two tragedies, but the substance of our Lord's reply was that the loss of life due to the sacrifices and the falling of the tower was *not* evidence that the victims were great sinners. We live in a world of law, and falling bricks are as likely to injure a good man as a bad one.

The Prophet Joseph wrote of this with these words: "... all flesh is subject to suffer. . . . So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Savior has said, 'Judge not, lest ye be judged.'" (*Teachings of the Prophet Joseph Smith*, pp. 162-163.)

Since great sin can be a more serious tragedy than death, injury, or physical defect, it is grossly unfair and unwarranted to cry transgression as the cause of one's unfortunate circumstances.

Jesus associated with sinners, but he did so on condition of their repentance. The important thing was not so much where a person stood at any single moment but the general direction in which he was moving. It was the attitude of the sinner that was considered crucial.

A touching scene is depicted wherein a man came to Jesus seeking help for his son. Jesus said unto him: "... all things are possible to him that believeth." The man's inner feelings shone through as he said in tears: "Lord, I believe; Help thou mine unbelief!" (See Mark 9:21-27.) The man was not perfect in faith, but he was traveling rapidly in the right direction. Jesus accepted his attitude and his faith, and the son was healed.

Some passages in the scriptures show Jesus as a healer of both body and soul. He cured physical ailments and also (Continued on page 712)

Rotary Installs Richard EVANS as INTERNATIONAL PRESIDENT

BY DAVID W. EVANS

●Elder Richard L. Evans of the Council of the Twelve and editor of *The Improvement Era* is the new president of Rotary International, a worldwide service organization. He was installed at the 57th annual convention of Rotary International held in Denver, Colorado, June 12-16, and his election became effective July 1.

Among those present for the installation program June 16 were President Evans' wife, Alice (whose graciousness has won the hearts of Rotarians around the world), their four sons, and two daughters-in-law. Also attending the convention was the 375-voice Tabernacle Choir with which Richard Evans has been closely identified. The choir presented a special concert for convention delegates on Sunday evening, June 12.

Rotary is a cosmopolitan organization composed of leading business and professional men in more than 12,000 communities in 132 countries and with nearly 600,000 members worldwide. Under President Evan's administration, Rotary's primary objective will be to foster international understanding for "a better world through Rotary."

The new president succeeds Dr. C. P. H. Teenstra of Hilversum, The Netherlands. The convention named as president-elect for a term to begin July 1, 1968, Luther H. Hodges of Chapel Hill, North Carolina, the former governor of North Carolina and more recently Secretary of Commerce in the Kennedy and Johnson cabinets. The convention was attended by 14,774 Rotarians and their families from 67 countries.

Tributes to the new Rotary president have come from many sources. From Senator Wallace F. Bennett of Utah came this tribute as excerpted



from the *Congressional Record* of June 16:

"Mr. President, today in Denver, Colorado, a great churchman, a great Utahn, and an equally great American, Richard L. Evans, will be installed president of Rotary International as the worldwide convention of Rotary International draws to a close.

"For thirty-seven years Mr. Evans has been the producer and speaker of 'The Spoken Word,' the inspirational talks which accompany the weekly national broadcasts of the famous Mormon Tabernacle Choir over the CBS Network on Sunday mornings. This program has the distinction of being the longest sustaining nationwide radio program on the air.

"Mr. Evans personally writes each of his weekly three-minute sermonettes, which today have been compiled into eleven published books. For his great service to the broadcasting industry, he has been honored by the National Association of Broadcasters with their Certificate of Commemoration.

"While these major achievements in one field would satisfy most men, Mr. Evans has expanded his field of service to include leadership in both civic and church affairs. He has long served the Salt Lake City Rotary Club with distinction, which has led him to national and now international positions of responsibility.

"In addition, Mr. Evans has also served his church in a wide variety of high positions. Since 1953 he has been a member of the Council of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints.

"Because of his broad background and varied experiences, coupled with an exemplary family life, he has always remained in tune with the times, and has become a widely respected commentator upon social values."

The Rotary Bee, publication of the Rotary Club of Salt Lake City, said of the new president:

"In all appearances, Richard L. Evans at the International Convention in Denver received standing ovations.

"In his keynote address on Wednesday, President Evans stressed the importance of retaining all that is good, all that is basic,

and all that has proven itself sound, and to keep ourselves flexible to adjust to our day.

"On Thursday morning, as President Evans accepted the gavel of leadership, the applause was tremendous, and it was very clear that the new international president of Rotary was a popular choice with the delegates."

The daily newspapers of his own city made the following editorial comment:

"Not many men have had the distinction of being Rotary president in the sixty-one-year history of the oldest organization of business and professional men—and fewer Americans, for men of many nations belong to Rotary and have served it as president. . . . Being elected president of Rotary International is more than a high honor.

"It is a challenge to a year of strenuous service as leader and purveyor of Rotary ideals in all parts of the world—a challenge we are confident Mr. Evans will meet with accustomed aplomb and ability." (*The Salt Lake Tribune*.)

"Elder Evans' life is a classic American success story: a young boy, reared by a devoted and widowed mother, achieving uncommon accomplishments which have brought him broad recognition, high positions of duty and honor, and now, the presidency of the world's leading service club. Yet, with all of the responsibility and recognition, Elder Evans remains a humble, almost shy individual who, to quote Aristophanes, knows that 'while his laurels grew, he kept ever in view, the heights yet unconquered before him!'" (*The Deseret News*.)

On June 16, KSL Television and Radio saluted President Evans in a special broadcast.

Among the most-asked questions about Richard Evans is this: How will he do all the things required by his new Rotary job and keep up his other essential work? People have been asking similar questions about busy men for years.

Admittedly it's difficult to give a definitive answer to such questions. The important work of the world is done by busy people. This is true of Elder Evans' close associates both in his Church and in his other areas of activity.

Somehow busy men get their jobs done, no matter what it takes. The *Era* believes the coming year will be no exception in Richard's case.

Did Lehi and his family bring to the Americas traces of Persian culture because of Zoroaster's influence on Jewish thought?

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY



The appearance in the Dead Sea Scrolls of a story similar to that of Moroni and the "treading upon the garments" incident of the Book of Mormon is another mark of the authenticity of the Book of Mormon, according to the author. But it also shows the influence of Persian culture—and Zoroaster—upon Lehi and his Jewish contemporaries.

● From the long Isaiah discussion we are learning what the even longer Homeric controversy has taught us, that once we have questioned the unity of any literary composition, we cannot guarantee the integrity of any of the parts it breaks up into. Also, we are learning that the resemblances and differences between texts do not necessarily prove common or different authorship; Prof. Gordon has demonstrated at length that a change of pace, mood, subject matter, or even dialect in an ancient writing does not necessarily denote a change of authorship. Neither, on the other hand, does a "striking resemblance" between passages

prove common origin.²⁰ Moreover, it is precisely the Deutero-Isaiah that is written in language "that often means many things at once, that shimmers and floats over space and time"; so any attempts to identify historically what it speaks of must "remain strictly confined to subjective criteria."²¹

Hopes for an objective approach to the subject today are sought in the Iranian affinities of Isaiah. Since the Persians did not take over until the end of the Babylonian captivity, it is assumed that traces of Persian influence in Isaiah require a dating of some sections to a period long after the lifetime of the prophet. But here again we run into a very complicated situation. D. Winston has very recently published a lengthy survey of "The Iranian Component in the Bible, Apocrypha, and Qumran" and found that component to be a very real quantity indeed. Years ago we called attention to Iranian elements in the Book of Mormon, and if we are still at a loss to explain them, the experts are no less baffled by the same influences in the Bible; at present "investigators

are as divided as ever as to the extent of Iranian influence on Jewish literature."²²

The main difficulty is in deciding what is and what is not distinctively Iranian. Teachings found both in the early Persian writings and in the Jewish scriptures and apocrypha include the idea of a council in heaven at the creation, a division of opinion and rebellion, a plan of probation for man on the earth, a world period of 7,000 years, the division of history into twelve periods, the resurrection of the body, etc. In these things "Zoroastrianism allies itself with Judaic religious as against the Indian and Gnostic view," while such doctrines as "the dualism of the Dead Sea Scrolls belong to the Iranian rather than the Greek or Gnostic variety." Plainly there is a genuine affinity here.²³

But at the same time the Jews share these same ideas with other neighbors both nearer than the Persians and able to produce written sources far older than anything the Iranians can offer.²⁴ In fact, as Wespahl Hellbusch now points



out, Iran is more often a clearing-house for older teachings than a place of origin, so what passes for "Iranian" doctrine may well be "a fusion of Persian and Babylonian teachings."²⁵ Thus if Isaiah 44-45 "shows very close resemblances to the so-called Cyrus Cylinder . . . it has been suggested that both are dependent on the style of the Babylonian Court Inscriptions."²⁶ If the same two chapters of Isaiah suggest ancient Iranian teachings about the creation, the same teachings may be found at a much earlier time and much closer to Israel in the Memphite theology of Egypt—and Isaiah's use of Egyptian imagery and ideas has long been recognized.²⁷

The case for Iranian priority in the Bible must await some means of dating of Iranian traditions, which at the moment present "insuperable chronological difficulties."²⁸ Since, as we have already noted, the appearance of the name of Cyrus in the Book of Isaiah does not even serve to date the verse in which it occurs, the more subjective appeals to a Persian atmosphere, such as the much-debated

issue of whether chapters 40-48 were written before the Edict of Cyrus and 49-55 after or whether they were written at the same time, can hardly be expected to settle anything.²⁹

Further doubts as to just how Iranian the Iranian elements in Jewish literature really are are suggested by the fact that some Persian teachings are matched by Jewish ones that are definitely older and "actually indigenous to Jewish literature."³⁰ We must not forget, as J. B. Bauer reminds us, that much of the material in the old Apocryphal writings is "much older than the books themselves."³¹ Indeed, it is as likely that the Persians with their well-known hospitality to the ideas and religions of other people borrowed from the Jews as the other way around. Thus, the imagery of the light versus darkness which constantly recurs in the early Jewish writings, including the Dead Sea Scrolls, does *not* appear in the old Persian writings, but turns up later in heretical Iranian teachings, plainly borrowed from somewhere else.³²

Now, the Book of Mormon itself contains one story that is far more Persian than anything in Isaiah: The legend of Kawe, who became the founder of the Persian monarchy and priesthood when he put his garment on a pole and went throughout the land rousing the people to fight for liberty and overthrow the traitor and false claimant to the throne, is the story of Moroni and Amalikhah even in detail—and it is far older than Lehi or Isaiah.³³ Moreover, in this particular episode of the Book of Mormon, Moroni is consciously and deliberately following old ritual patterns. In one chapter, Alma 46, we have several ancient traditions and

practices *not* mentioned in the Bible but carried out or discussed by Moroni in full consciousness of their archaic background. Most of these can now be readily understood in the light of the so-called Battle Scroll (IQM) of the Dead Sea Scrolls. Since we have discussed most of them elsewhere, we mention them only briefly here:

1. Moroni rends his coat and writes a high-sounding slogan on a piece of it, which he then fastens on the end of a pole as a banner. Such slogans and banners now meet us in IQM, Sections 5-7.

2. Before the battle "when he had poured out his soul to God," Moroni "named all the land which was south of the land Desolation, . . . and all the land, both on the north and on the south—a chosen land. . . ." (Al. 46:17.) Whether we punctuate this to mean that he named the enemy land desolation and the rest "chosen" or that he named the "chosen land" and let the rest keep its ill-omened title, the point is that we have here the practice, now attested by the Battle Scroll, of formally blessing the hosts of Israel and cursing the land of their enemy before the battle.³⁴

3. In the next verse Moroni refers to his people as "despised," and he often designates them as the poor. This again is in keeping with the Old World practice as set forth in the IQM.³⁵

4. The people, arming themselves, come running to the standard, "rending their garments in token, or as a covenant." Note the emphasis on the symbolism of what is going on; the making of this covenant involves treading on their garments, calling down upon themselves an imprecation should they ever break their covenant: ". . . may [he] cast us at the feet

of our enemies, even as we have cast our garments at thy feet to be trodden under foot, if we shall fall into transgression." (Al. 46:22.)

In a very recent study J. Z. Smith considers under the title of "Treading upon the Garments" an ancient ritual practice attested in the newly discovered early Christian Coptic texts in which a person upon becoming a member of the Church would take off his garment and trample on it "in token" of having cast away an old way of life and also of the trampling of sin underfoot, and especially "with reference to the curses placed on the inciter."³⁶ Heretofore the custom has been traced to Hellenistic sources, but it now appears from the newly found documents that it is an original and very old Jewish rite "probably to be traced back to Jewish exegesis of Gen. 3:21 . . ."³⁷ It has all the marks of being archaic and shows that peculiar blend of ritual and real-life behavior which at first made the understanding of the Battle Scroll so difficult and which puts such a distinctive stamp upon some of the historical events in the Book of Mormon.³⁸

5. Moroni calls to the people's attention a well-known tradition that they had read of in their books about the two parts of the garments of Joseph and how Jacob reacted to them. (Al. 46:23-27.) A remarkable thing about this story, which his hearers are expected to know by heart, is that though traces of it, or rather the merest hints, turn up in the Apocrypha, the only intelligible version of it available to us is in the account that the great Persian scholar Tha'labi picked up among the Jews living in Iran in the Middle Ages.³⁹ Of course we don't know how long those Jews or their ancestors had been living in Persia—their being there may have been just a coincidence. But we do have here a clear indication that the writers of the Book

of Mormon had access to records now lost, and there is no reason why the story of Kawe should not be among them.

But why would Moroni follow a pagan model? This is just the question that is bothering students of the Scriptures and the Scrolls. How are we to account for "an Iranian penetration into Qumran," among the strictest of all sectarian Jews, dedicated to living the Law in its purity? How does it happen that early Jewish apocrypha are "saturated with Iranian material"?⁴⁰

The frequent association and identification of Old Testament patriarchs and prophets with Zoroaster in Jewish and, following them, Christian sources, though very difficult to date, shows at least that the Jews had no antipathy for the Persian prophet (who was possibly a contemporary of Lehi).⁴¹ Though, as Winston observes, "the Jewish identification of Zoroaster in itself is no guide whatever in our attempt to ascertain the extent of Iranian-Jewish interpretation,"⁴² it does suggest that in the time of Lehi there were sympathetic contacts between the two peoples. If the original image of Zoroaster had been an unfavorable one, it would have remained such traditionally; *ergo*, the first Jewish impression of Zoroaster was a favorable one. And that could not have been the case had that image come to the Jews as that of an alien prophet of an alien people. The most pleasing Iranian images to the Jews belong to a period of Zoroaster, long before the days of

Cyrus; they go back to the time of Lehi and hence leave their stamp in the Book of Mormon. Such at any rate is our amateurish surmise.

(To be continued)

FOOTNOTES

- ³⁶C. Gordon, *Ugaritic Handbook* (Rome: Pontifical Institute, 1947), pp. 6-7.
- ³⁷Eissfeldt, *op. cit.*, p. 433. H. Frey sees in Isaiah 40-55 "a vision, resembling in form the Revelation of St. John," moving "beyond all bounds of space and time," see the discussion of G. Fohrer, "Zehn Jahre Literatur Zur Alt-testamentlichen Prophetie (1951-1960)" in *Theologische Rundschau*, N.F. 28 (1962/3), pp. 328 ff.
- ³⁸D. Winston, "The Iranian Component in the Bible, Apocrypha, and Qumran: A Review of the Evidence," *History of Religions*, 5 (1966), p. 186. For our own observations, *An Approach to the Book of Mormon* (Salt Lake City: Deseret News Press, 1957), p. 175-7.
- ³⁹Winston, *op. cit.*, pp. 195-7, 200, 205, 212.
- ⁴⁰For references, see note 19 above.
- ⁴¹W. Hehal-Hellbusch in *Sumar*, 12 (1956), p. 66. The quotation is from Winston, *op. cit.*, p. 207.
- ⁴²Winston, *op. cit.*, p. 188.
- ⁴³Hugh Nibley, in *BYU Studies*, 7, pp. 3-6. Whereas Assyriologists (e.g., Widengren) today derive certain royal epithets in Isaiah from Mesopotamian royal sources, Egyptologists (such as Moren) derive the same titles from Egyptian cult; both are older than the Persian. Cf. Fohrer, *op. cit.*, p. 372.
- ⁴⁴Winston, *op. cit.*, p. 211.
- ⁴⁵Eissfeldt, *op. cit.*, p. 447. E. Jenni, "Die Rolle des Zoroaster bei den Juden," *Theologische Zeitschrift*, 10 (1954), pp. 241-256, points out that Cyrus is a stock figure representing the herald of salvation in ancient literature. Such stock figures were readily substituted for each other; thus the Messianic prophets listed in 3 Ne. 10:15-17 are typical stock figures, representing the idea of a deliverer, regardless of the time in which they lived. A later scribe would not hesitate to put the name of Cyrus in the place of some earlier deliverer who was less familiar to him and his hearers. The name of Cyrus does not appear in the Book of Mormon.
- ⁴⁶Winston, *op. cit.*, p. 191.
- ⁴⁷B. Bauer, in *Theologische Zeitschrift*, 20 (1964), p. 7.
- ⁴⁸Winston, *op. cit.*, p. 202.
- ⁴⁹*An Approach to the Book of Mormon*, pp. 175-7.
- ⁵⁰Yadin, *The Scroll of the War of the Sons of Light . . .* (Oxford, 1962), pp. 15, 213, 223-5; and IQM, secs. 17-19.
- ⁵¹*Ibid.*, pp. 311f, 323.
- ⁵²E. Z. Smith, "The Garments of Shame," in *History of Religions*, 5 (1966), pp. 224-233. Quotation is from p. 229.
- ⁵³*Ibid.*, pp. 230-233. It has special reference to the skin garment of Adam.
- ⁵⁴See our discussion "Old World Ritual in the New World," ch. 23 of *An Approach to the Book of Mormon*.
- ⁵⁵*Ibid.*, pp. 186-9, for a translation and discussion.
- ⁵⁶Winston, *op. cit.*, p. 198.
- ⁵⁷*Ibid.*, pp. 213-5. On Zoroaster as Lehi's contemporary, see *An Approach to the Book of Mormon*, pp. 42f.
- ⁵⁸Winston, *op. cit.*, p. 216.

How Jesus Dealt with Men (Continued from page 707)

forgave sins. In the instance of the palsied man, the forgiveness of sin seems to have been preparatory to the healing of the body. The episode is plainer in the Inspired Version (Matt. 9:2-7):

"And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus, *knowing* their

faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee; *go thy way and sin no more.*

"And, behold, certain of the Scribes said within themselves, This man blasphemeth.

"And Jesus, knowing their thoughts, said, Wherefore is it that ye think evil in your hearts?

"For is it not easier to say, Thy

sins be forgiven thee, than to say, Arise and walk?

"But *I said this* that ye may know that the Son of Man hath power on earth to forgive sins.

"Then Jesus said unto the sick of the palsy, Arise, take up thy bed, and go unto thy house." (Italics added.)

The scriptures do not depict Jesus as unkind or unfriendly to anyone on the basis of sin alone. It was a person's attitude about his sin that concerned Jesus most. He dealt kindly *although firmly* with sinners and accepted their genuine repentance, but self-righteousness and hypocrisy drew his most stinging rebuke.

4. Miscellaneous Situations

"Tell No Man."

Sometimes after performing a healing Jesus would instruct the person healed to "tell no man" what had occurred. (Mark 1:43-44; 8:26; Luke 8:56.) On other occasions, Jesus would give instructions to "go . . . and tell them how great things the Lord hath done for thee. . . ." (Mark 5:19.)

Jesus did not wish to be sought by multitudes who were only curious watchers for a miracle. At times when he requested one to "tell no man," the same went out and blazed it abroad, and Jesus could no more openly enter in that city.

At times when many came to see him, not for his words but to see a miracle, Jesus cut short his ministry in a particular area. (Mark 1:45.) Faith comes by hearing the word of God and not by signs or miracles.

Jesus' Great Compassion

Jesus' compassion and love were greater than his desire to satisfy his own wants and needs. Upon one occasion, when Jesus retired to a house in the borders of Tyre and Sidon, he "would have no man know it." But when a woman sought for him on behalf of her daughter, he "*could not be hid.*" There can be no question but that he could have been completely unavailable had he so desired, but he could not deny her, for he had compassion upon all men. It was his love that prevented his seclusion. His compassion for others exceeded his own desires for rest and relaxation. (Mark 7:24-25.)

What does silence look like?



Silence is a Bigelow carpet called Cordridge®.

It absorbs floor sound and creates an atmosphere of hushed serenity.

Cordridge has a beautifully distinctive tree bark texture in any of sixteen colors. Its special design adapts handsomely to the decor of today's new Mormon church buildings.

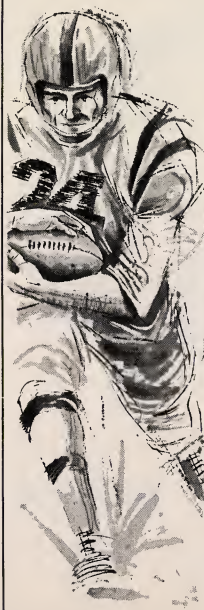
Its 100% Bigelow Approved continuous filament nylon pile is dense and

tightly woven to take the constant wear of feet for years and years.

Bigelow has or can custom-create the perfect carpet to suit every type of church or auxiliary building.

As America's most experienced carpetmaker we've done it since 1825.

Bigelow



Hack Miller Reports For All Good Sports



That's why sportsmen and sports fans follow Hack Miller daily in the *Deseret News*. From the fields, streams and athletic teams, Hack Miller reports the "on-the-scene" action. Hack Miller's sport report is another popular feature in your



DESERET NEWS

**USE OUR NEW ABC CREDIT PLAN
BACK-TO-SCHOOL PURCHASES AT AUERBACH'S
PHONE OUR CREDIT OFFICE**



Simple as ABC—come to Auerbach's, Buy it, Charge it.

Pay the full amount the next month after you receive your statement, or pay only 1/6 of your account balance each month. You are your own banker, pay your account in full or in installments 1/6 each month. For larger purchases, arrange a Contract Account with 6 months or longer to complete payment.

Phone for delivery if you live in our large delivery area: 328-1188 in Salt Lake City area, 825-1607 in Ogden area, 374-2780 in Provo area. Outlying areas, call Zenith 737 toll free. Delivery north to Tremonton and Richmond, south to Payson and Provo, east to Heber and Midway, west to Grantsville and Tooele, all points in between. There will be a 50¢ charge on C.O.D. orders.

Beyond our delivery area, write to Auerbach's, Box 1465.

STATE AND
BROADWAY
SALT LAKE
CITY, UTAH
84110

Auerbach's

These Times
(Continued from page 689)

The foregoing basic considerations were then commended "to the President of the United States, to the Cabinet Committee for the International Cooperation Year, to the National Citizens' Commission on International Cooperation," and to all the working parties.

On June 4, 1965, Harlan Cleveland, assistant secretary of state and chairman of the President's cabinet committee, wrote the First Presidency on behalf of Secretary Rusk, thanking them for their letter and the statement. "Your statement," wrote Mr. Cleveland, "is greatly appreciated for its pertinent contents and the thoughtful concern it represents. I am familiar with the many excellent programs of international cooperation and assistance sponsored by The Church of Jesus Christ of Latter-day Saints, and I would like to commend you both for your interest in the International Cooperation Year program and for the many continuing good works done in the field of international cooperation by the members of your Church."

All nations may well consider these goals:

1. The worth and value of the individual and his right to conscience and to life.
2. The recognition that religion is instituted of God and that men are amenable to him for its exercise.
3. The right of man to knowledge, freely and safely communicated, throughout the world.

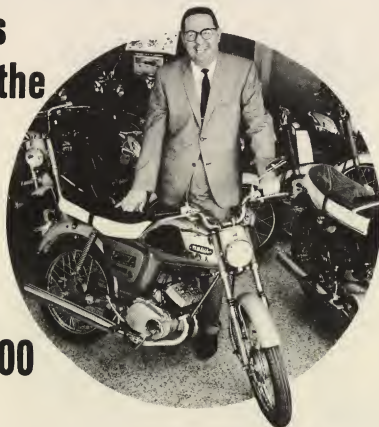
The First Presidency contributed something fundamental indeed to the discussion of international cooperation in these times. Public attention to their statement may have been slight, but the principles set forth should carry down through the years, not only as recommended "constant aims and objectives" of the United States but for all nations to consider carefully.

WELCOME!

BY MAUREEN CANNON

*Each rhododendron leaf, surprised,
Looks up
In sudden pleasure, shaping like
A cup
To hold the bounty where the dust
Has lain . . .
To taste the rain!*

Turk Evans Discovers the Swinging World of the Yamaha Twin Jet 100



Turk Evans, a long-time Yamaha fan tells of his impression of the all-new Yamaha Twin Jet 100. "It's Yamaha all the way, with safety award-winning brakes and oil injection to eliminate pre-mixing. Its prize winning design plus simplicity of operation put it in a class by itself—I have ridden them all! And for trouble-free safe riding, I'll take Yamaha."

Take a tip from Turk Evans and buy the Twin Jet 100. It's the first twin-cylinder sportcycle of its size ever to hit the road. If you can ride a bicycle, you can ride a Yamaha. The low price of only \$409* makes it easy to own. A dozen great models make Yamaha the top-selling 2-stroke in the U.S.

YAMAHA
INTERNATIONAL CORPORATION

SINCE 1887



P.O. Box 54540
Los Angeles, California 90054

*P.O. BOX 54540, LOS ANGELES, CALIF. 90054. EXCEPT IN CALIFORNIA, WHERE IT IS SOLD BY SEPARATE DEALERS.



Go with Phillips 66... the gasoline that won the West!

There's a real reward waiting for you at your Phillips 66 station. First off, you get more gallop per gallon with Phillips 66 gasolines. (They had to be long on mileage to win over those long-distance Western drivers.) Phillips hospitality had a lot to do with winning the West, too. We go out of our way to keep you happy...like vacuuming your car free. Many of our stations are equipped with this service. All you have to do is ask. Today the red-and-white Phillips 66 shield is a familiar sight in 47 states. So come on in and go first-class...go Phillips 66. Get the gasoline that won the West!





Members of the Bolshoi Ballet of Russia are shown in a scene from "Bolero," one of dances featured in Technicolor film.

Best of Movies

BY HOWARD PEARSON
DESERET NEWS ENTERTAINMENT EDITOR

● Two ballet films with appeal for those seeking movies of beauty in scene and music head the list of outstanding family motion pictures for this month. They are *The Bolshoi* and *The Sleeping Beauty*.

● *The Bolshoi* takes audiences to the famed Bolshoi ballet school in Moscow. Through a series of scenes that move from rehearsal hall to performance, the production exposes audiences to some of the finest dancing ever filmed. Editing is so skillful one is not aware of the transition from classes to auditorium.

Five dances make up the production, with the well-known "Bolero" being the most familiar. Another features a colorful Russian village festival. "The Dying Swan" is beautifully filmed and danced, and the other numbers are equally well done.

● *The Sleeping Beauty* is presented by Leningrad's Kirov Ballet with the familiar fairy tale detailed against the background of elaborate sets and costumes and a dreamlike mood created with muted pastels and unusually soft photography.

● *The Russians Are Coming, The Russians Are Coming* is a comedy that tells what happens when a Russian submarine finds itself trapped in the cove of a New Eng-

land coastal town. Although the crew wants to escape from their trap, some members go into the resort town and cause hilarious situations that build up to an unusual climax on the church steeple.

At all times the comedy is in good taste, and the final scenes at the church prove that "a little child shall lead them."

Walt Disney's new shows for the summer are *Lt. Robin Crusoe*, *USN* and *Run, Appaloosa, Run*. The former stars Dick Van Dyke as a Navy flier who gets lost at sea and ends up on a South Sea island with a chimp from one of America's early space programs.

● *Run, Appaloosa, Run*, which features beautiful scenery and scores of horses, tells of a young Nez Percé Indian girl who raises an Appaloosa horse with which she wins an important race.

Several other pictures that Latter-day Saint families should find worthy of patronage include the following:

● *Blindfold*, a diverting thriller comedy about a kidnaping involving top scientists and enemy agents, with some slapstick moments.

● *The Glass Bottom Boat*, a comedy starring Doris Day, Rod Taylor, and Arthur Godfrey in a story about an electronic genius who invents a top-secret rocket device and then finds that both

Russia and the United States are after it.

● *Gulliver's Travels Beyond the Moon*, a Japanese feature cartoon (with sound dubbed) that has space creatures and toe-tapping songs.

● *Out of Sight*, a spy spoof with performances by such pop music stars as Gary Lewis and the Playboys and the Astronauts.

● *Paradise, Hawaiian Style* starring Elvis Presley in a picture made in part at the Mormon Polynesian Cultural Center in Hawaii.

● *Tiko and the Shark*, a simply told story about a South Sea island native youngster who lives an idyllic life and even befriends a shark, whom he later has to protect from commercial traders who move into the island.

● *Around the World Under the Sea*, the science-fiction story about laying an earthquake warning system along the floor of the ocean.

● *Maya*, the adventure-filled story of a young boy who goes to India to find the father whom he has been told is a hero but discovers is actually a coward. In the end the boy sees his father become a hero after all.

The movie industry still has in release such remarkable pictures as *The Sound of Music*, *Born Free*, and *Battle of the Bulge*, each of which can be recommended.



(We've found a way to keep
up with the Jones kids!)

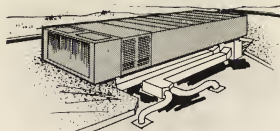
A modern school must be able to add, move, or eliminate walls at the drop of a subject.

Why? So that today's lecture hall can become three classrooms tomorrow, if needs change.

What makes it possible? Movable walls, of course. But more importantly, the Lennox DMS heating-air conditioning system.

Its flexible ducts plug (or unplug) anywhere into the ceiling, and move around as the walls move!

Before Lennox DMS, it was hard for comfort to follow changing spaces. Heating and air conditioning were "locked" to the floor!



LENNOX
AIR CONDITIONING • HEATING

Lennox DMS is many ways unique. It nestles 42" low on the roof.

It can heat, cool, ventilate at the same instant. It can provide, if required, 12 different air temperatures to 12 different rooms simultaneously.

The unit arrives completely assembled and wired, including controls. Just one source of responsibility!

It is unquestionably the most modern way to heat and cool offices, industrial plants, schools, clinics—wherever multi-zone control is needed.

For detailed information, write Lennox Industries Inc., 2200 South Main Street, Salt Lake City, Utah.

NON-DRINKING DRIVERS:

If your present insurance man **WON'T** offer you this bargain- **... WE WILL!**

"All the protection of
most standard auto
policies—PLUS EIGHT
ADDITIONAL BROADER
COVERAGES . . . and
it will cost you less
than standard rates!"

Wm. N. Plymat, President
Preferred Risk Mutual
Insurance Company



If your insurance man offered you a better policy—at lower-than-standard-rates—would you accept his offer? Of course you would. That's a genuine bargain! Preferred Risk Mutual's FAMILY AUTO POLICY—for non-drinkers only—offers you all the protection of standard auto policies—PLUS EIGHT ADDITIONAL, BROADER COVERAGES—AT LOWER COST than standard bureau rates! If your present insurance man won't offer you this bargain—**WE WILL!**

MONEY-BACK GUARANTEE

ASK FOR YOUR PERSONAL RATE QUOTATION TODAY—
Look for your Preferred Risk Mutual agent in "Yellow Pages," or

The Truth About Liquor (Continued from page 706)

and not another. "Why deny a person liquor with his meals if he desires it?" some ask. "It keeps out much of our tourist trade," others say. "It costs businessmen thousands of dollars in lost customers who drive to other states where liquor is served." "Let's have liquor by the drink, not liquor by the drunk."

The real debate seems to be whether or not liquor should be served *anyplace*, such as restaurants, clubs, and cafés, rather than only through state-owned or controlled liquor stores. Before we take a definite stand on either side of this issue, let's examine some facts.

In order to compare liquor by the drink with packaged liquor distribution, let's allow some figures to answer a few questions:

Is more liquor consumed per capita in states that have liquor by the drink? The answer is an emphatic yes!

In Iowa the amount spent for bottled liquor the last year of bottle-only sales was \$44,598,253.30. The amount spent in the first year after legalization of liquor by the drink was \$75,173,020.01—a total increase in liquor sales of \$30,574,766.71. In other words, liquor consumption increased by \$30 million (68 percent) in just one year!

According to a 1961 survey of the American Businessmen's Research Foundation, states that have just bottle or package sales had per capita consumption of .93 gallon. States that had similar controls but permitted sale of liquor by the drink had per capita consumption of 1.30 gallon. This means that almost 40 percent more liquor is consumed in states that allow sale of liquor by the drink.

Is there more drunk driving in areas that have liquor by the drink? Again the answer is yes!

In Battle Creek, Michigan, during the first six months of liquor by the drink, drunk-driving arrests increased 50 percent—and drunk-

USE THIS COUPON

Preferred Risk Mutual INSURANCE CO.

2150 So. 2nd West, Dept. 8-66

Please send me, without obligation, complete information on your automobile insurance for Total Abstiners.

I am a total abstainer, and have had no accidents for the past 3 ☐ or 5 ☐ years.
(Check one)

Name.....Address.....
City.....State.....
Occupation.....No. of Cars in Family.....
Make of Car.....Model.....Year.....No. of cyls.....
I have had my driver's license.....years.
I have taken a driver training course. ☐ Yes ☐ No

Car Is Used for:

Business ☐

Pleasure ☐

To and from work

...miles one way

Circle Owner of This Car

MYSELF

PRINCIPAL DRIVER

ALL OTHER DRIVERS

BIRTH DATE

SEX

MARRIED

1.

2.

3.

My Auto Insurance Expires:

Month.....

Day.....

Year.....

America's First Total Abstainer's Automobile Insurance Company

Not available in New York, New Jersey, Maryland, Massachusetts, North Carolina, or Virginia.



**MR. FREDERICK DAVIS, Conductor of the famed SOUTHERN CALIFORNIA
MORMON CHOIR, proudly seated at the Yamaha Grand Piano.**

Director Davis is one more recognized musical authority and artist who appreciates the superb qualities of Yamaha pianos. Certainly, his opinion is based on his wide musical experience both within and without the Mormon community.

As with so many fine musicians, Mr. Davis' musical ear responds to Yamaha's superb tone, magnificent resonance, and clean, responsive action. Qualities that only exacting craftsmanship can build into a fine musical instrument for the home or church.

That same craftsmanship is responsible for the remarkable durability of the Yamaha piano. Its ability to retain perfect tune for extended periods and its struc-

tural integrity have made it the choice of conservatories and universities around the world, *as well as an approved purchase by Wards and Stakes* throughout the Mormon community.

Certainly, a Yamaha upright or grand is an ideal piano for the home, Ward cultural hall, chapel, junior Sunday school, Relief Society rooms, and other church uses.

We are indeed proud that an artist of Mr. Davis' stature recognizes the superiority of the Yamaha piano and equally proud when Mormon churches specify the Yamaha quality piano for its performance and durability.

Since 1887

Write direct for free helpful literature and specifications:

7733 Telegraph Road, Montebello, California • 150 Fifth Avenue, New York, New York

YAMAHA
INTERNATIONAL CORPORATION





UNIQUE FETZER TABLE ENHANCES EMIGRATION STAKE HIGH COUNCIL ROOM

This handsome and practical table was designed to accommodate Stake High Council meetings. One end of the table is wider than the other and seats the members of the Presidency. Space for two stake clerks is provided at the opposite end.



SALT LAKE CABINET AND FIXTURE COMPANY
1436 South West Temple — Salt Lake City, Utah

driving arrests of women increased 700 percent! In Flint, Michigan, in the first year of liquor by the drink, arrests for drunkenness increased 47 percent.

Are there more alcoholics in states that have liquor by the drink? Yes!

According to Yale University Quarterly Studies on Alcohol, 34 states with liquor-by-the-drink licenses have 50 percent more alcoholics per capita than do 12 states with bottle sales only.

Why do people consume more liquor when liquor is served by the drink?

Reports show that more alcohol is consumed by more people when liquor by the drink is permitted because taverns push "the second drink." Note some of the following liquor advertisements:

"The extra sale to an established customer can be more lucrative than attracting a new customer."

"New drinks, new uses, new business. More drinks, more uses, more business."

"They won't order a second steak, but they can and will order a second drink! And that's where your profit lies."

Why would there be more drinking drivers if liquor-by-the-drink sales are permitted?

Surveys show that when drink is available only in bottles, a man buys a bottle, takes it home to drink, and then retires. When liquor is everywhere available by the glass or drink, a man consumes one, two, or more drinks and then drives home. This is usually at night when fatigue and poorer visibility also enter into the picture. The social drinker may thus become a hazard on the highway. Do you want more drinking drivers on your road?

What is the difference between the "drunk" driver and the "drinking" driver?

To be charged with drunken driving, one must have a blood alcohol level of 0.15 percent. However, at one-third this level, or 0.05 percent, many people are impaired.



HOLY LAND

with
W. Cleon Skousen

Oct. 11 Departure

MURDOCK TRAVEL, INC.
14 South Main Street, Salt Lake City, Utah
PLEASE SEND ME FULL PARTICULARS ON
THE FALL TOUR OF THE HOLY LAND.

Name

Address

City State



IE-8-66



MURDOCK TRAVEL



BEAUTIFULLY STYLED LDS GIFTS! "WE BELIEVE BRACELET" 13 Articles of Faith engraved on heavily gold plated scrolls. \$1.50
LDS - Golden Question- Scroll LDS Pins are exquisitely molded, gold plated lapel, sweater or tie pins Your choice \$1.00 each. **Temple Tie Clips** Polished Gold or Antique Silver finish \$1.00 each. **Matching Cuff Link set** \$1.50
Temple Key Chain in gold or silver \$1.00. All orders shipped post paid. Available at your local LDS book store or send order to Service Card Co., Box 757, Pico Rivera, California



YOUNG MEN WANTED AS:

- ★ Store Managers
- ★ Manufacturer's Representative
- ★ Sales Managers
- ★ Advertising Executives
- ★ Department Managers

Prepare yourself for a good paying career by enrolling in "LDS" Marketing-Sales course.

FREE JOB PLACEMENT FOR GRADUATES

FALL QUARTER BEGINS SEPTEMBER 19
Write for our new catalog

Mr. N. W. Saunders
LDS BUSINESS COLLEGE
411 E. South Temple
Salt Lake City, Utah

Legally they cannot be charged with driving while intoxicated. But the judgment of such drinking drivers is defective, their reflexes are slowed, and they may be sleepy and partially drugged.

What is the traffic-mile-age death rate for states that have package-sales or bottled liquor only compared with states that have liquor by the drink?

The National Safety Council found that for a ten-year period, the traffic-death rate per 100 million miles was as follows:

Iowa (a package-sales-only state until recently)—5.57. The surrounding liquor-by-the-drink states of Minnesota, Wisconsin, Illinois, Missouri, Nebraska, and South Dakota—5.98, or 7.2 percent more motor vehicle deaths than Iowa.

Utah—6.60. Surrounding states of Idaho, Wyoming, Colorado, New Mexico, Arizona, and Nevada (all of which have liquor by the drink)—8.26. The surrounding states in this case have 25 percent more motor vehicle deaths.

But doesn't liquor by the drink bring more tourist trade and money into the state? No!

A Texas liquor control board survey reported that 57 percent of the money spent for liquor went out of the state again to breweries and distilleries. Since more money is spent for liquor when it is sold by the drink instead of limited to bottle only, more money is taken from other local businesses.

Wouldn't the state collect more in taxes if liquor by the drink were permitted? The answer is no!

Reports indicate that less taxes are collected per liquor dollar when liquor is sold by the drink than when it is packaged or bottled. For instance, when one-fifth of liquor is sold, the tax return to the state is the same whether in bottle or glass. But liquor by the drink costs the customer much more; hence the return to the state per dollar spent for liquor is much less.

Do liquor taxes provide considerable revenue for the state? Again, no!

In Texas, such alcohol-caused costs as crime, welfare, lost jobs due to absenteeism, and extra policing cost the state \$37 for every dollar the state collects as liquor tax.

Will more liquor be consumed by minors if liquor is sold by the drink? Yes!

It is impossible to police and regulate liquor that is sold by the drink. Tavern owners themselves admit this. A headline in the June 15, 1964, issue of *Journal of the Liquor Industry* states: "High Court Says Licensees Can't Oversee Minors." The article begins, "The state superior court of Pennsylvania last week upheld the Liquor Control Board's contention that licensees cannot provide 'proper supervision' for minors on their premises."

In summary, then, we might conclude from the surveys and studies that liquor by the drink will not cause people to be more moderate in their drinking, decrease the amount of drunkenness, decrease traffic accidents or fatalities, decrease taxes, or increase income from liquor taxes.

Liquor by the drink will cause more people to start drinking, enable more minors to obtain liquor and to drink, increase the crime rate, increase traffic accidents and fatalities, contribute to more people becoming chronic alcoholics, contribute to poverty and loss of jobs.

And this is the truth about liquor by the drink!

MANAGE AID

The proven Home Teaching and Organizational control system.

\$1.65 per panel including inserts and prepaid postage (U.S.).

Multiply number of Ward families by 2½ and divide by 40 to determine the number of panels needed.

Phone SLC 277-3995 for free demonstrations in the Salt Lake, Ogden, and Provo areas.

Write: P.O. Box 6233 Sugarhouse Station, SLC, Utah.

Hotomatic Gas Water Heater #3

Will supply all the hot water needed for Baptisries, Church Kitchens, Rest Rooms. Heats 450 GPH. 20" rise in temperature. Write for free folders on water heaters, Fiberglass Baptisries and spires. Also Electric Water Heaters.

LITTLE GIANT MFG. CO.
907 7th Street, Orange, Texas



The International House of Pancakes Restaurants

Check the Yellow Pages for the one nearest you



you can't compete in today's markets . . . using yesterday's methods!

Is your knowledge of modern farm techniques and farm management keeping pace with new Agricultural advancements for greater profits?

Fill the off-months with increased farm and ranch know-how through a Home-Study Course in

AGRICULTURAL ECONOMICS

(325x Farm and Ranch Management - 3 credits)

Complete class catalog available on request.

B.Y.U. HOME STUDY

Provo, Utah

Please send complete catalog of Home Study Courses to:
E-8-66

Name.....

Address.....

City..... State..... Zip.....

Institutes of Religion (Continued from page 703)

Others were born and reared in the Church. For students away from home for the first time, the institute provides a continuing environment of church standards and activities.

One of the objectives of the institute program is to help students increase their faith and testimony of the restored gospel and the divine origin of The Church of Jesus Christ of Latter-day Saints.

Marjory and her family had always been active in the Church. Marjory had a knowledge and testimony of the gospel before she went to college; her faith was strong. However, her institute instructor supplied something in her life that possibly had been lacking up to this point.

Despite her testimony, Marjory had difficulty in deciding whether or not she should fulfill a mission. In an interview with her instructor, she said: "I want to serve the Lord in so many ways. I have such varied plans for doing so. I have so many dreams in my heart."

Her instructor looked at Marjory, and on a piece of paper lying on his desk he wrote a huge "I." "This is your problem, Marjory," he said. "Your decision should not be to find out what *you* truly want to do, but to determine what the *Lord* wants you to do. Find that out and then come back and see me."

Marjory went to the Lord in prayer as she had been taught to do in every institute class and at home. She rejoiced in prayer. It had always been an integral part of her life. And the Lord answered her prayer: there came the sweet confirmation that she should accept a call to the mission field.

After serving an honorable mission Marjory again affiliated with the institute program, particularly in the social activities of Lambda Delta Sigma and in the administrative responsibilities of the institute council. These experiences helped her develop leadership abilities that she did not realize she had, culminating in her selection as "Sweetheart of Lambda Delta Sigma."

"The institute program did so much for me," Marjory said. "It helped me gain a strong and sturdy foundation of eternal values on which to build a beautiful life of

service in the kingdom of our Father. The program also gave me the finest man in the world, for it was in the activities of the institute that we met, dated, and courted. We will be going to the temple in two weeks to solemnize our marriage for eternity," she added happily.

More than 200 dedicated, well-qualified instructors are engaged in the institute program, one of whom shares a choice experience with us:

"I first saw this man standing

outside, looking toward our institute building. His gaze swept the structure from one side to the other as if he were recalling a cherished memory. He was on the young side of middle age, well-dressed, with the clean, confident look of a successful businessman. He introduced himself and stated that he was just passing through the city and had made a special point of stopping. 'You see,' he said, 'I was born here several years ago.'

"The institute building is located



"... SOMEWHERE, BEFORE EVOLUTION ..."

RICHARD L. EVANS

There is the beauty of it, of the world and its wonders—the seasons, the sunset, the majesty of a storm-filled sky, the innocent eyes of a child, the wonderful welcome of loved ones, the awareness, of being alive, the infinite awesomeness of it all, the evidence of a master pattern and of infinite purpose. We have quoted before John Muir's comment that "when we try to pick out anything by itself, we find it hitched to everything else in the universe."¹ And as we look out upon life, the air, the sea, the mountains, the morning, and all the complexity and interdependence, the most marvelous and infinite mechanism, we may know that there is intelligence, order, power, purpose, and that we are part of that purpose. This wonderful awareness of our world suggests citing some further lines from John Muir sent by a thoughtful listener—lines that wonderfully set aside a creation of chance or of an unknowing, unfeeling mechanistic machine: "Every motion of the constantly shifting bodies in the world," he said, "is timed to the occasion for some definite, foreordained end. The flowers blossom in obedience to the same law that marks the course of constellations. . . . Nature is one, and to me the greatest delight of observation and study is to new unities in this all-embracing and eternal harmony. . . . Men, with only a book of knowledge . . . have seized upon evolution as an escape from the idea of a God. 'Evolution'!—a wonderful, mouth-filling word. . . . Just say 'evolution' and you have explained every phenomenon of Nature, and explained away God. It sounds big and wise. Evolution, they say, brought the earth through its glacial periods, caused the snow blanket to recede, and the flower carpet to follow it, raised the forests of the world, developed animal life from the jelly-fish to the thinking man. But what caused evolution? There they stick. To my mind, it is inconceivable that a plan that has worked out . . . the development of beauty that has made every microscopic particle of matter perform its function in harmony with every other in the universe—that such a plan is the blind product of an unthinking abstraction. No; somewhere, before evolution was, was an Intelligence. . . . You may call that Intelligence what you please; I cannot see why so many people object to call it God."²

¹John Muir, *My First Summer in the Sierra*.

²French Brother, quoting John Muir, in "Some More Muiriana: Days with John Muir," *The World's Work*, March 1909.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System May 22, 1966. Copyright 1966.

near the hospital and I thought at first he might be confused as to his exact location. Another possibility, however, seemed much more likely. I had noticed that he had paused in his wanderings near the baptismal font. Many had come there to the waters of baptism to be born again, and I felt confident that he must have had reference to his conversion and baptism.

"This must be where you joined the Church," I said.

"No, I'm not a member of the Church. But this is where I was given life."

"I did not understand what he meant, and so I invited him into my office for an explanation. He told me that he had grown up in the eastern part of the United States. As an only child he had been given everything he needed in a material way. He seldom saw his parents, however; they were both deeply involved in successful business enterprises, although they saw to it that he received special schooling.

"His problem was that he did not have one close friend. He admitted that it was his own arrogance that caused people to avoid him. His situation had made him so unhappy that he had seriously considered suicide on more than one occasion. Resisting this impulse, he determined upon a course of action that to him was practically the equivalent—he left home and headed west. Upon registering at a university, he became a recluse.

"One day he went to the music annex to practice the piano and found that all of the instruments were in use. A fellow student, observing his dilemma, suggested he go to the nearby institute building. He had never heard of an institute before. He thought it was the name of another university building.

"Upon receiving a hearty welcome to his request to use a piano, he came frequently and practiced. On one such occasion he heard someone in the adjacent room. Suddenly the door burst open and a girl shouted, 'Hi! We need someone to play the piano for the game we are playing. Would you mind?' He accepted the invitation and soon found himself playing for a group that seemed to be having a good time.

"At the conclusion of the activity, a young man came up,

Preserve the Inspiration of

The Improvement Era

In Beautifully Bound Volumes



The Mountain West's finest bindery and printing house is prepared to bind your collected Improvement Eras into fine hard cover volumes. Mail or bring the editions you wish bound to the Deseret News Press.

12 issues in hard cover \$3.90. Advance payment must accompany all orders—Please include postage if volumes are to be returned by mail.

POSTAGE RATE FROM SALT LAKE CITY, UTAH

Zone			
1 & 2	.68	5	1.07
3	.75	6	1.28
4	.88	7	1.50
		8	1.73



1600 Empire Road
Salt Lake City, Utah

"BURNED OUT"

REALLY MEANS BURNED OUT TODAY

A fire may mean you are out of a place to live, with tremendous added expense before you find another.

Let us explain your need for ample insurance to cover today's higher values.

UTAH HOME FIRE INSURANCE COMPANY

HEBER J. GRANT & CO., General Agents, Salt Lake City



WE BUILD ANYWHERE IN THE INTERMOUNTAIN WEST

● ● ON YOUR LOT ● ●

All types of financing available
Comparison will prove the value



UNITED HOMES INC.

GENERAL OFFICE : 240 SOUTH 2ND EAST
PHONE 364-5581 - SALT LAKE CITY, UTAH

PROBATE YOUR OWN ESTATE!

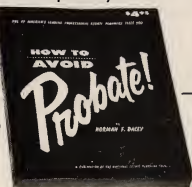
LET A FAMOUS AUTHORITY SHOW
YOU HOW TO

AVOID

- Long probate delays
- Excess costs and fees
- Needless trouble, embarrassment and publicity.

\$4.95
SALES
TAX .18
SHIP
PNC .20
\$5.33
POST
PAID

DEMAND
FOR
EXCEEDS
SUPPLY.



ORDER PROMPTLY. This book has been an amazing best-seller. 5 printings in 6 weeks! Over 100,000 copies sold. The publisher's printings at times have not been able to keep up with the demand, and so booksellers' orders have been rationed. Your order now will assure you of a copy at the earliest possible date.

Written authority by a leading professional estate planner, this expert manual is a complete "do-it-yourself" kit for legal, proper estate administration.

This book provides you with 23 trust instruments which may be executed to avoid probate of one's real estate, bank accounts, stocks and bonds, mutual funds, personal effects, close corporation, small unincorporated business or other assets. He explains how to use certain trusts so that your property passes immediately without any probate whatsoever.

Come in to see a copy or order from

Sam Weller's
ZION BOOK STORE
254 South Main, Salt Lake City, Utah

IN USE for SEVENTY-FIVE YEARS

Aids in treatment of simple sore throat and other minor mouth and throat irritations.

HALL'S REMEDY

Salt Lake City, Utah



INTERMOUNTAIN'S LARGEST DIAMOND DEALER

introduced himself as the president of Lambda Delta Sigma, and handed him a guest card. He told him the group was having a special activity the next week and would like very much to have him come as a special guest.

"It was the first time he had ever been invited to attend a social function solely on his own merits and he accepted. He enjoyed the evening and was invited to come back a second time. And much to his surprise someone asked him to serve on a dance committee.

"During the next two years the institute became very much a part of his life. As a result of this experience he came alive from what had been a dead and useless existence. Hence his statement, 'You see, I was born here.'

"As we left the building, he paused and took another long look at it. 'I don't know what inspired the Church to set a building here on this spot,' he said, 'but I will thank God all the days of my life that it was here when I needed it most. This is truly where I was born.'"

The social groups of the institute have provided friendships and religious and social activities for Latter-day Saint boys and girls away from home as well as for nonmember of the Church.

At one university a young man far from his home ward and very homesick found through the friendliness of the institute the strength he needed to continue his studies. A graduate student who had not been too active in the Church gave himself heart and soul to the church activities through the institute of religion and gained a lasting testimony.

A young girl at a large university who was drifting from the Latter-day Saint ideals and standards taught in her small ward of the Church was brought back to activity through the sincere friendship and reinforced in her determination to keep the commandments.

The above cases are not isolated ones. Such cases could be multiplied by thousands.

Using temple marriage, certainly the hope and prayer of every Latter-day Saint parent for his child, as a criterion for measuring the effect of the institute program upon the lives of college students who participate in it, we find

amazing results. In a survey of institute graduates in 22 stakes who married during 1963, 93.2 percent were married in the temple.

Of institute graduates attending 43 full-time institutes during the 1964-65 school year and who married prior to June 1965, 95.4 percent were married in the temple. Conversely, of students enrolled in the same 43 full-time institutes who completed some courses but did not graduate during the 1964-65 school year and who married prior to June 1965, the percentage of temple marriages dropped to 83.8 percent.

The great influence of the institute program upon the lives of youth is further revealed in a survey of students who attended one university where an institute was available but who failed to take advantage of the opportunity to participate. Of these students who were married during 1964-65, only 34.7 percent were married in the temple.

The institute program is inspired of God to aid college students in keeping the commandments at a time when many are away from home for the first time and are beset with serious temptations that tax their power to resist. Active participation in the institute program is excellent insurance that students involved therein will remain close to the Church and its teachings.

RIPENING WHEAT

BY ZARA SABIN

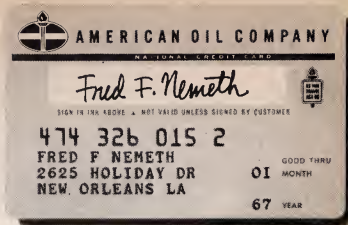
*All beautiful in furrowed lands
the wheat fields ripple on the
plains, in valleys wide,
or contoured 'round the mountain's side;
they hold the earth in golden bands
of fast-linked chains.*

*When summer breezes gently blow
and rustle through the lifting
spears, they seem to sing
of plenteous harvest garnering,
of water lapping soft below,
and passing years.*

*Prayer and promise, seed and grain—
Farm folk now are picturing
the autumn near,
fulfilment of this fruitful year,
seed for planting time again,
wheat ripening.*

Most people just don't want to worry about tires. That's why we designed our super tire the way we did. We built it extra strong to withstand the kinds of bruises and sharp impacts that would tear an ordinary tire apart. And we torture-test it at a screaming 120 mph to make sure there will be an extra margin of safety for you when you're driving 60. Now you can put a set on your car and go right on being unconcerned about tires.

After all, "You expect more from American and you get it!"*



The tire for people who couldn't care less about tires.



*Trademark
Trademark "Atlas" Reg. U.S. Pat. Off., Atlas Supply Company.

Our Super Tire
THE AMOCO [®] 120

MELCHIZEDEK PRIESTHOOD

● There are times when men who hold the Melchizedek Priesthood wonder how effective they are in their attempts to influence their sons. Perhaps the following letter will encourage all fathers to keep trying. Home, parents working in harmony, home evenings, honoring the priesthood, examples in honor, honesty, hard work constantly performed, prayer—these will ever be the ingredients for rearing children successfully.

A Letter to Mom and Dad

Dear Mother and Father:

Saturday night the stake singing mothers put on a fabulous concert of 14 numbers. They had worked on it for weeks. Wife sang in it and looked so lovely in a newly made white blouse and black skirt. She is a lovely girl.

It was a very touching performance that really made me think. The program, which had a narrator and tableau scenes with the music, told the story of a mother writing to her son in the mission field and reviewing his life and all the things that had led up to his being there. It beautifully portrayed what a tremendous influence the home and parents have on a little boy as he grows up. It opened my eyes and made me feel almost as humble as Job did when the Lord spoke to him and said, "Where were you when I laid the foundations of the earth"; as if to say, "You would be nothing if it weren't for your home life and parents."

A cute little boy with a teddy bear in one scene reminded me of "Bruno" and how he and I knelt down each night as Mother taught us to pray. And sometimes she rocked us in the big chair in the old kitchen. I thought, "The reason I know how to pray and have faith in it is because Mother and Daddy always prayed as a family. We prayed for each other and for help in solving problems and for healing when we were sick."

Another scene reminded me of lying on the living room floor at night and listening to Daddy read to all of us. I loved such books as Home Country, Schnozzle, The Silver Chalice, and others. That's where I learned the value of books and of reading and doing things together. How fun it was to stay home each night with the family. That is the only place I wanted to be: to sing around the piano, pop corn, play games, and have fun. I love music because you both loved music. I was always so proud that both my parents sang in the choir and that my dad led the singing in priesthood meeting.

As I thought about why I attend meetings regularly, my thoughts go back to you once again. I never recall that either of you ever missed a meeting you were supposed to attend.

Father, you taught me what the priesthood meant, and you were worthy to ordain me to each office as I advanced. That made me very proud. To be able to say that "my father did it" made me love the priesthood all the more.

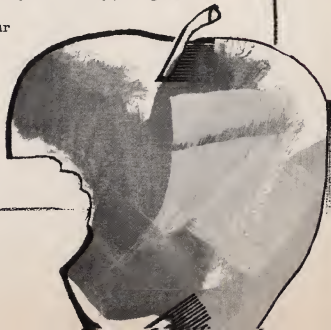
Mother was always a strength and tried to teach us self-confidence. So often she used to say, "Get in there and try hard, and remember you are as good as anyone else." How Mother stood behind us in our ambitions! I remember that she even wrote the talk that I gave as an honor student when I was graduated from eighth grade. I see now that I wasn't so great (and still aren't), but it was my fabulous parents who should get credit for anything I have ever accomplished.

Some people say I have a sense of humor, but even that I have inherited and learned from you.

At the concert there was a number about testimony. I thought of Father always beginning testimony meeting with timely remarks and Mother often bearing a sweet testimony also. That's where I gained my testimony; it grew on me like whiskers.

It was your support of the authorities and your constant comments about true Christian living that instilled within me a love for the Prophet and the need to treat people with fairness.

Going on a mission was as natural for me as breathing, because that is the way you raised me. Everything was directed toward that goal, even



the example of your own missions. Serving in the armed forces was a thrill and an honor because I thought of my father enlisting and working to become an officer and how he loved the military and our country. I remember Mother's wholesome attitude toward service and how well she took the news when Richard was wounded.

How we loved canyon trips and family picnics, loved nature and all her beauty. Mother's artistic abilities helped my appreciation of art grow.

I observed around home the great principle of work. I remember Dad going across the river to cut thorn trees and clear brush all day because he loved work and knew that it was essential.

I thought of Mother always making bread and lovely homemade things. She never feared work. At Christmas she made lovely chocolates for gifts. A gift from her was a real part of her—always something lasting because she had made it.

How fortunate I've been!

Last Saturday in our Young Marrieds Group we talked about how ill-prepared some of us were when we went to the temple. I said that it was like everything else: Parents are the ones to help prepare us, and it should be taught in the home. It is their duty and responsibility. I told them that going to the temple was beautiful and natural for me the first time because you both had talked of it for years, and I anxiously looked forward to it.

Yes, I have unique parents. Marvelous example-setters. Not preachers or wardens but loving parents who cherished parenthood, welcomed children, and shouldered responsibility.

Just to thank you would be shallow and trite. But I'll promise you that I'll live to the best of my ability the principles you have taught and fought for, and maybe by my life and my children and accomplishments I can show you my love and thus honor you as I should. The only life I can picture in the eternal world is that of being with my family, and I hope to continue our joyous relationship forever.

May this summer be your most pleasant yet and may your flowers and yard that you love so dearly bring you much joy.

All my love to you both.

Your baby boy,
John

P.S. Thanks again for having 6 of us.



The Presiding Bishopric's Page

***"...when ye
are in the service
of your
fellow beings...
ye are only in
the
service of your
God."***

Their Christmas Gifts Paid for a Chapel

As the last Christmas season approached, our bishopric felt that the ward's nine-year-old building debt should be paid. But it was Christmastime, and since most of our ward families had several young children, their individual financial burdens were heavy. After much fasting and prayer we determined that if 50 percent of our families would each contribute \$50, our debt would be paid.

The plan was presented the following Sunday to members of the

***E. Harold Jones, bishop
of the Pocatello (Idaho)
22nd Ward, served in a
Texas-Louisiana mission
and has been a ward clerk,
counselor in a bishopric,
and member of a stake
mission presidency.***



priesthood and was discussed in much detail.

The priesthood members' recommendation was that a letter be sent to each family, asking them to give their Christmas gift to the Lord. The recommendation was heartily approved by all but one brother.

In preparing the letter we were inspired to say, "If you need a witness in order to feel that this is right, get on your knees and ask the Lord. He will give you this witness." Almost immediately the money started to come in, and no further solicitation was necessary.

Many members mailed their contributions, and other families came to the bishop's home to present their gift and to testify of the Lord's witness to them.

After two weeks the brother who had not favored the proposal asked if he could see me. He came with his whole family. Tears streamed from his eyes as he testified of his original doubt and then of his family's prayers concerning the sacrifice. He said, "All we needed was to trust in the Lord and make up our minds to do it. As soon as we had set aside the money and arranged to bring it to you, we received a telephone call informing us of payment on a debt that was long overdue. We will never doubt again."

Five days before Christmas we held a ward Christmas party to present a debt-free ward building to the members.

A written invitation was extended to all, and we had the largest turnout in the ward's history—more than 75 percent of the members came. The spirit of love, sacrifice, and devotion within our ward gave us all a most memorable Christmas.



Noel V. Foreman, bishop of the Moorabbin (Australia) Ward, has served in a Sunday School superintendency, as branch clerk, and as a branch presidency.



How an Unknown Blessing Influenced My Life

I have a personal testimony of the value of the blessing of a child. My fraternal grandmother was a convert to the Church in 1913, four years before I was born. My father and mother were never converted. But because of the faith and persuasive powers of my grandmother, my parents consented to have me blessed at the age of six months by elders working in the Melbourne area. This was on March 1, 1918.

From that time on, as I grew through boyhood into manhood, I was unaware of my blessing. My parents, not being members of the Church, attached no importance to it, and thus it was forgotten.

Early in 1958 two elders came to our door five times without finding us at home, but they decided to try one last time before leaving the area. This time my wife was at home. She was very impressed with their manner and invited them to return when I would be home. After a few weeks we became convinced that they were teaching the truth, and my wife decided to be baptized. I was still reluctant.

When my parents were told of my wife's intentions, my mother remembered the blessing that had been given to me years previously. After much searching, she found the blessing certificate among her belongings. I could procrastinate no longer, feeling strongly that the Lord had a work for me to do. My wife and I were baptized March 1, 1958, 40 years to the day from my blessing.

Now when I am called to pronounce a blessing upon a child, I think deeply of the words that I am prompted to say.

I never cease to marvel at the great privilege given the priesthood in performing this sacred and profound ordinance.

There is something about being surprised that usually holds an element of joy. When a husband calls up in the afternoon and says, "Would you like to meet me downtown tonight for dinner?" a wife can't help but feel special and wanted. Or when a mother in the middle of the week cooks a very special dinner for her family, including all their favorite foods, a message is conveyed without words.

A mother on a stormy day decides that things are just too dreary. So after the children are off to school she surprises two or three friends by calling and saying, "Come over at 2 o'clock for an hour of good conversation." Then they sit in front of an open fire or, if the day is warm, on a shady patio. Homemade ice cream is a delight to serve at such a time. Think of the fun of forgetting calories for the moment and eating avocado or peach ice cream. (See recipes at end of article.)

Surprises come in other forms besides food.

The children can surprise mother when she is away by scrubbing the kitchen floor, cutting the lawn, making that big pile of ironing smaller, or cleaning their own bedrooms. This surprise element will work overtime in the children's minds if they have been motivated. Begin with your two- or three-year-old and say, "I hope a little fairy will pick up all the toys while I am gone." That little fairy will work her best to please if a game is made of it with perhaps a reward to follow. Just a stick of gum or a candy mint would be pay enough, and a warm feeling permeates both mother and child. Do something nice for another person unexpectedly. It is a special way to say "I like you." A little gift given for no particular reason tells the receiver that someone wanted to remember him. The unexpected gift—a batch of bread, rolls, cookies, or a bowl of prepared, chilled fruit—is worth more than an expensive gift received on a birthday. A bottle of chokecherry



juice given as a surprise is articulate. It says, "You are worth the hours spent in the hills, the difficulty of picking the berries and the processing of them, because you are special to me." As the recipient makes the juice into jelly, the kindest of thoughts are mixed in the process. A man who catches fish, cleans them, then stops at a friend's home to divide the catch says by his actions far more than words could ever say. A woman who takes sly measurements of a girl

who is to be married and then knits her a sweater is showing true affection. Hours are spent to give this surprise, and a memory is made that will last a lifetime.

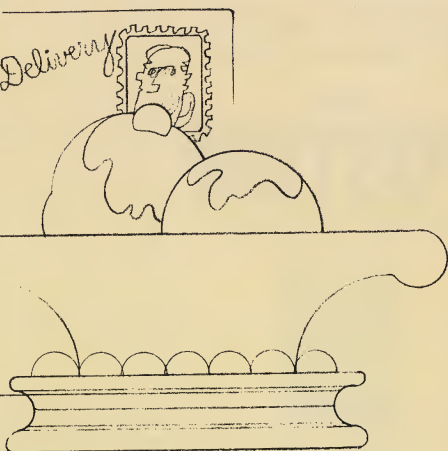
An employer who knows the need of an employee could surprise him with the ways or means to meet that need. Perhaps it is an afternoon given to a man to spend with an elderly mother who is in town for the day, or it might be a longer-than-usual lunch hour to visit his child in the hospital. Businessmen can have a heart. The employee can also use the element of surprise by going the extra mile. Overtime that is spent to finish a much-needed job, working through a rest break to complete a report, or a suggestion to the boss of a way to improve a procedure will be repaid a hundred times. One employer remarked that it is the exception when an employee shows in some concrete way that he cares about the success of the business that gives him his living. The little surprises that

TODAY'S FAMILY

FLORENCE B.
PINNOCK,
EDITOR

a Party to a Sur- prise

Special Delivery



JAMES,

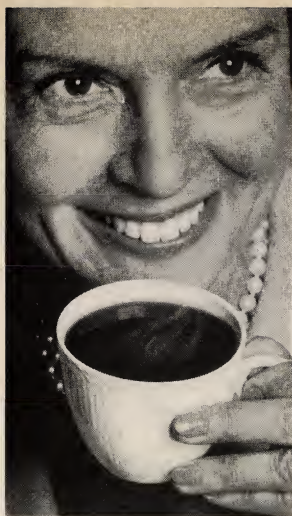
YOU ARE THE BRAVEST BOY

I'M GLAD YOU'RE MY

FRIEND

BISHOP

CHARL



Looking for a mealtime
drink without stimulants?

Enjoy

POSTUM

It's 100% caffeine-free.



What's in it then? Just toasted grains and other pure-food ingredients.

What's it taste like? Like nothing else on your grocer's shelf. Brick-roasted to flavor perfection in brick ovens, Postum has a flavor all its own.

Good at mealtime or anytime. Or when you have friends in. Why not find out for yourself soon?



Postum is a registered trademark of General Foods Corp.

people do without being asked bring heart dividends and, in many cases, material gains.

Surprises don't always come in deeds: words can be the ingredient. An unexpected note can start a day just right. Someone cared enough to share with you his thoughts. A telephone call can hold a bundle of surprise, as can a thank-you note.

Use the unpredictable and become a more interesting person. As a side effect, you will gain friends. In some way, every day, happily surprise someone, and you will grow surprisingly rich.

People Get Hungry In August

● Hunger is no respecter of months, seasons, or persons. This habit of eating is with us to stay. Little folks, those not so little, and those much too big eat three meals a day. Eating is universally enjoyed, and the cook has a great deal to do with this. A hamburger can be greasy, singed, and tasteless, or it can compete with a delicious steak. Bread can be heavy, starchy, burned black, or it can be luscious, crisp, golden brown, with heavenly taste and texture. Desserts add little but calories to a meal when they are overly sweet, overly rich, and poorly prepared. A dessert should be an elegant dream—light, flavorful, and temptingly delicious. Why waste calories on eating something that is not even second best? The cook is responsible. She should plan menus of compatible foods, use good ingredients and tested recipes, work carefully, and concoct food fit for her royal family. Food poorly prepared and sloppily served is a waste of time and money and an insult to husband and children.

Delicious summer meals do not just happen; they require loving thought, preparation, and care. Try making one of these delicious ice creams—it will act as a catalyst on a hot evening. Or cool off with a tasty milk shake or a homemade popsicle. It is fun to cook in August for those you hold most dear.

Virginia's Avocado Ice Cream (makes 2 quarts)

- 2 cups mashed avocado pulp (use very ripe avocados)
- 1 cup orange juice
- 1 cup pineapple juice
- 2 cups sugar
- $\frac{3}{4}$ cup lemon juice
- 2 cups skim milk
- $\frac{3}{4}$ teaspoon vanilla
- A few drops pistachio flavoring

Put the ripe avocados through a sieve. Dissolve the sugar in the milk, then stir in the other ingredients. Freeze in an electric or hand ice cream freezer until mixture has proper consistency. Pack for 2 hours and serve.

Peach Ice Cream (makes 6 quarts)

- $\frac{3}{2}$ cups fresh peaches, mashed and lightly sweetened
- 3 to 4 cups of sugar to taste
- $\frac{1}{2}$ cup lemon juice
- Juice of 2 oranges
- 2 cups whipping cream
- 1 tablespoon vanilla
- $\frac{1}{2}$ teaspoon almond flavoring
- 1 tablespoon grated orange rind
- Dash of salt

Mix all ingredients together. Pour into a 6-quart freezer and fill to within 2 inches of the top with whole milk. Freeze and pack for 1 or 2 hours before serving.

August Sherbet (makes 1 quart)

- 1 cup undiluted evaporated milk
- 9 tablespoons sugar
- 1 can (6-ounce) frozen orange juice, thawed
- 1 teaspoon grated lemon peel
- $\frac{1}{8}$ teaspoon salt
- 1 teaspoon vanilla

Chill and beat the milk until thick; add the other ingredients one tablespoon at a time, whipping constantly. Pour into freezing tray, cover with foil, and freeze in refrigerator.

Homemade Popsicles

Use the smallest size of empty frozen fruit juice cans. Wash and fill or partly fill with favorite fruit drink. When partially frozen, insert plastic picnic spoons. Freeze hard. Children will love them, but keep paper napkins handy.

Quick Nut Bread

- 2 cups white flour
- 2 cups whole wheat flour
- $2\frac{1}{2}$ cups milk
- $1\frac{1}{2}$ cups coarsely chopped walnuts
- 2 tablespoons baking powder
- 1 egg

$\frac{3}{4}$ teaspoon salt
 $\frac{1}{4}$ cup sugar

Mix and sift the dry ingredients. Beat egg, add milk, and add this mixture to the dry ingredients. Bake in one large or two small loaf pans for about 45 minutes at 350 degrees F. This bread, which is not sweet, is good served along with the main course for lunch or supper.

Boston Brown Bread

This Boston Brown Bread is an old-fashioned favorite served with cold baked ham, piping hot baked beans, and a crisp mustard cole slaw.

1 cup white flour
 1 cup yellow cornmeal
 2 cups whole wheat flour
 1 cup molasses
 1 teaspoon soda
 1 tablespoon boiling water
 $\frac{1}{2}$ teaspoon salt
 2 cups sour milk (not cream)
 1 cup raisins

Sift the flour and salt together; add the sour milk. Dissolve the soda in the boiling water and add to the molasses. Beat until foamy and add to the first mixture. Add the raisins. Fill greased soup cans $\frac{3}{4}$ full and steam for about 3 hours.

Frankfurters—Hot Potato Salad (6 servings)

12 frankfurters
 6 medium potatoes
 $\frac{1}{4}$ pound bacon, diced
 1 medium onion, finely chopped
 1 teaspoon salt
 $\frac{1}{8}$ teaspoon pepper
 1 teaspoon dry mustard
 $\frac{1}{2}$ teaspoon sugar
 $\frac{1}{2}$ teaspoon flour
 $\frac{1}{2}$ cup water
 $\frac{1}{2}$ cup vinegar
 1 egg, beaten

Cook the potatoes until just barely tender; then dice them. Cook the bacon until lightly browned, add onion, and cook until tender. Pour off part of the fat. Mix the salt, pepper, mustard, sugar, and flour. Add the liquids and the egg. Add this mixture to the potatoes, bacon and onion. Heat slowly until the sauce has thickened, about 5 minutes. Simmer the frankfurters in water until heated through. Arrange the frankfurters on a platter circling the potato salad.

Peppermint Brownie Milk Shake (makes 6 cups)

In a mixing bowl beat 1 pint of softened peppermint ice cream and gradually add 1 quart of chocolate milk. Pour into glasses. Top with scoops from an additional pint of peppermint ice cream. So simple to make and so delicious to drink.

LeVoys Special Session Dress



Profoundly appropriate in the new dimension of simplicity and expressly designed with unique refinements and lasting beauty. Superbly detailed and finished . . . wrinkle resistant, drip-dry. Sparkling white.

Style Size

- ☐ "A" Princess (Mid-calf) \$15.00
 Sizes - 10 - 18 & 14 $\frac{1}{2}$ - 22 $\frac{1}{2}$
- ☐ "B" Shift (Long only) \$12.00
 Sizes - Petite, Sm, Med, Lg. & XL
- ☐ "C" Classic (Long) \$17.00
 (Mid-calf) \$15.00
 Sizes - Petite Sm Md Lg.
- Phone 486-2359 or write
 LeVoys, Inc.
 2511 S. West Temple
 Salt Lake City, Utah 84115

Use this handy
 coupon to
**RENEW YOUR
 SUBSCRIPTION**
 or
**ORDER THE
 ERA FOR A
 FRIEND**

CLIP AND MAIL

Please enter a _____ year
 subscription to
 The Improvement Era for

Name _____

Address _____

City _____

State _____ Zip _____

This is a renewal ☐

This is a gift ☐

(Check one)

Give credit for this subscription to

Ward or

Branch

State or

Mission

If gift, also give name and address
 of donor.

Name _____

Address _____

1 year \$3.00 **2** years \$5.75 **3** years \$8.75

Add \$2.50 for each additional year

ERA



Birthdays are fun... and this is our 75th!

Yes, U and I Sugar built its first factory in Lehi, Utah, in 1891 — 75 years ago. And to help celebrate our anniversary, we had Cynthia Scott, our U and I home economist, create a U and I Sugar 75th BIRTHDAY CAKE... especially for you. Here's the recipe:

U and I 75th Birthday Cake

- | | |
|------------------------------------|----------------------------------|
| 2 cups granulated
U AND I SUGAR | 1 pkg. German sweet chocolate |
| 1 cup butter | ½ cup boiling water |
| 4 egg yolks | 1 teaspoon soda |
| 2½ cups flour, sifted | ¼ cup buttermilk |
| ¼ teaspoon salt | 1 teaspoon vanilla |
| ¾ cup buttermilk | 4 egg whites, beaten until stiff |
| | ¾ cup sliced almonds |

Cream sugar and butter until light and fluffy, add egg yolks one at a time and beat well after the addition of each. Add flour and salt alternately with ¼ cup buttermilk. Melt chocolate in boiling water, dissolve soda in ¼ cup buttermilk and mix these two until smooth. Add vanilla. Fold into creamed mixture. Fold in beaten egg whites. Pour into three 9" layer cake pans or a set of tiered cake pans, greased and floured on bottom. Sprinkle the tops of two layers with sliced almonds. Bake in a moderate oven (350 degrees) 25 to 30 minutes. Cool.

Use your favorite frosting and filling.



U AND I
SUGAR
PURE
FINE GRANULATED

The Era Asks—

"What Is the Granite Mountain Record Vault?"

(Continued from page 701)

Q—How long can microfilm records endure?

A—No one knows. But we do have paper from 1220 A.D. and papyrus from the Egyptian era. It's thought that since film is cellulose, it might last as long as paper.

Q—From where are the microfilm records obtained?

A—All over the world. Sometimes we buy from a government films that they have already produced. When we can't buy, we send out our own photographers or make contracts with countries to do the work for us. We even trade films that we have already taken for films we do not have. Arrangements vary with each country and each situation.

Q—What kind of records are being microfilmed?

A—All records containing genealogical data—vital statistics such as birth dates, death dates, marriage dates, dates of confirmation and baptism. These include church records and governmental vital statistic records, census records, land records, wills, testaments, probates of wills and testaments, court decisions.

Q—At the present rate of filming, how long will it be before the present vault structure will be filled?

A—Twenty-five or more years. But remember, we don't microfilm every page or book in the world. We just microfilm genealogical data—particularly old records that will soon deteriorate.

Q—What segment of the world's records of genealogical value could be stored in the vault?

A—I don't know, but if more space were needed, we would just enlarge the tunnels or construct more vaults. The Church owns property for about a mile up the

canyon and could build half a dozen other vault structures the same size. And if space became a problem, we could go from our present microfilm to a very tiny microfilm called photochromic microimage, a means of filming on a dot-sized piece of film the information of a whole film. With this method you can have every page of the Bible on a film two-inches square.

Q—How many photographers are filming for the Church throughout the world?

A—About 65.

Q—How many employees work at the vault and what do they do?

A—About 34 employees at present, but our microfilm cataloging department of 20 employees will soon be moved to the vault for a total of 55. Several hundred could be accommodated. Many of these people are very fluent in several languages and assist us in reading many of the world's languages. Work at the vault means work with film. Film comes in from our sources as raw negative film. It is taken into dark rooms and developed, then washed and dried and inspected. At present we process over 50,000 feet of film a day. We then search all film frames to determine if any are of inferior quality or have poor lighting. We double-check all pages. It's conceivable that the photographer might have missed a volume or a page. If so, we contact him immediately so that he can reshoot. We keep the negative master in our vault, send a positive copy back to the country or state—something generally required in order for us to microfilm—send a positive copy to the Genealogical Library for active use by the Saints, and make additional positive copies to be used in branch genealogical libraries throughout the Church. So we actually have both positive and negative film in the vault.

Q—Can people go to the vault to study and research?

A—No. The vault, is not for that purpose. All research is done at the genealogical libraries with positive films.

Q—Can tourists visit the vault?

A—Yes, for the present, but only on Saturdays. A local bus company takes tours to the vault, leaving at 9:30 a.m. Saturday mornings from Temple Square. If a priesthood quorum, ward, MIA, boy scout troop, or other group wants to visit, arrangements can be made with the general secretary of the Genealogical Society. There is no parking facility at the vault, so only buses are permitted. People can visit only on Saturday, because during the week we are working in the vault.

Q—Is the storage of records something that is peculiar to us, or are other peoples and cultures concerned about the same thing?

A—Not long ago a famous librarian from England visited us. He said he had never seen or heard of anything like this. Another visitor from Egypt saw similarities in the pyramids and said, "Isn't it strange that in this present generation we are doing the same thing they did in ancient Egypt, preserving records for future generations." The U.S. has an underground SAC base near Colorado Springs, but that is not a storage facility. There are provisions made at the National Archives at Washington, D.C., to save the U.S. Constitution and Declaration of Independence in case of an emergency, but this room is very small.

Q—Do you have any other comments?

A—I would like to add that when I came to the Genealogical Society I thought it would be a staid, ultra-conservative organization. To the contrary, I find it one of the most alive organizations in the Church. I call genealogy the "university work" of the Church. By that I mean that one must first be a member of the Church, have a testimony, understand the gospel and its programs, and then he is ready to enter the "university work" of the gospel—genealogy. These "university studies" bind families together in order that they might eventually dwell with our Father in heaven. It's a most thrilling and enjoyable work, so if I sound enthusiastic, it's because I am!

The Church Moves On (Continued from page 686)

the land of Colombia for the preaching of the gospel. Two missionaries, Elders Randall Harmsen of Salt Lake City and Jerry Broome of Gaffney, South Carolina, are assigned to Bogotá under the direction of the Andes Mission.

21 The First Presidency announced the appointments of two mission presidents: Myron O. Bangerter, now serving as first counselor in the Bountiful North (Utah) Stake presidency, and Udell E. Poulsen, now serving as first counselor in Oakgrove Ward, Concord (California) Stake.

22 Allan F. Larsen was sustained as president of Blackfoot (Idaho) Stake, succeeding Pres. Willard S. Wray, whom he served as first counselor. Robert M. Kerr, Jr., who was also a counselor in the retiring presidency, and James M. Wray were sustained as counselors.

27 Mrs. Lucy Grant Cannon, 85, general president of the Young Women's Mutual Improvement Association and associate general manager of *The Improvement Era*, October 1937-April 1948, passed away at her Salt Lake City home. For 31 years she had served on the general board, as a counselor, and as president of the YWMA. Funeral services were held May 31.

28 The First Presidency announced the appointment of three new mission presidents: Horace P. Beesley, now serving as first counselor in the Salt Lake Temple presidency; D. Crawford Houston, assistant stake YMMIA superintendent, Monument Park (Salt Lake City) Stake; Warren Henderson, formerly of the Deseret (Utah) Stake presidency.

The First Presidency announced that Daken K. Broadhead and Owen S. Jacobs had been appointed to the priesthood welfare committee.

29 Cedar Rapids (Iowa-Illinois) Stake, 419th now functioning, was organized by Elder Howard W. Hunter of the Council of the Twelve and Elder Bernard P. Brockbank, assistant to the Twelve,

from the Pioneer District, Northern States Mission. Richard F. Haglund was sustained as president with Kenneth H. Dietz and George A. Bartlett as counselors.

Harvey R. Durrant was sustained as president of Ensign (Salt Lake City) stake, succeeding President Arza A. Hinckley. Clarence C. Neslen and Rex W. Williams, Jr., were sustained as counselors. Presidents Durrant and Neslen were counselors to President Hinckley.

Eldon W. Cooley was sustained as president of East Mesa (Arizona) Stake, succeeding President Egbert J. Brown. Counselors are Joseph A. Farnsworth, Jr., and Raymond L. Russell. Presidents Cooley and Farnsworth served as counselors to President Brown.

Arden B. Hutchings was sustained as president of Fresno (California) Stake, succeeding President Dallas A. Tueller. Delmont H. White and Oliver K. Wellton were sustained as counselors.

President Hutchings and Lynn F. Olsen served as counselors to President Tueller.

JUNE 1966

1 WRUL, the church-owned short-wave radio station in New York City, became WNYW.

The Berlin Mission was officially combined with the North German Mission beginning today.

A new president of the London Temple was announced by the First Presidency. LeRoy J. Buckmiller of Salt Lake City succeeds President G. Eugene England.

2 Elder Howard W. Hunter of the Council of the Twelve offered the dedicatory prayer at the new wing of the Primary Children's Hospital, Salt Lake City. The addition increases the institution's capacity from 94 to 165 beds.

5 Huntington Beach Stake, 420th in the Church, 38th in southern California, was formed from parts of Garden Grove Stake, with Conway W. Nielsen sustained as president and Nobel J. Waite and Lyle Hanna as counselors. The stake was organized under the direction of Elder Ezra Taft Benson of the Council of the Twelve and Elder ElRay L. Christiansen, assistant to the Twelve.

Emerald L. Moody was sustained as president of Deseret (Utah) Stake with Frank A. Lyman and Eldon A. Eliason as counselors, succeeding President June W. Black and his counselors, L. Jay Nelson and Verdell R. Bishop.

12 The Salt Lake Tabernacle Choir—375 strong—sang this evening at the convention of Rotary International in Denver. Earlier in the day they had given their regularly scheduled radio broadcast from the Tabernacle.

16 Elder Richard L. Evans of the Council of the Twelve was installed as president of Rotary International at the 57th annual Rotary convention in Denver City Auditorium. He succeeds outgoing President C. P. H. Teenstra, Hilversum, Netherlands, and will serve for one year. Tonight a tribute to Elder Evans was broadcast simultaneously by KSL Radio and Television.



TO QUALIFY FOR THE FUTURE

RICHARD L. EVANS

With the ever increasing importance of preparation, some simple, basic thoughts suggest themselves for those who are searching for a future. We see those who drop out; those who refuse, in a sense, to prepare; those who become discouraged and give up. By contrast, we see those who seem to be engaged in a competitive race with time, with pressure, haste, and hurry. To those who do too little and give up too easily we could perhaps do no better than cite again this observation of Emerson: "The future belongs to those who prepare for it." No one is likely to find himself better prepared than he is willing to pay the price of being, better prepared than the effort he is willing to give for acquiring competence. And those who are inclined to quit, to drop out, would well serve themselves, as well as the world, the sooner they face the fact that preparation has importance far beyond what can be calculated and that there is more and more demand for those who are well trained and less and less need for those who are not. Now, as to those who conscientiously are seeking to qualify for the future: It is still true that experience needs to be added to "book learning," as some would say it; to knowledge unproved and unapplied. The practical must balance the academic. Despite all technical training, all acquiring and storing of facts, there still needs to be a time of seasoning, of maturing, of proving the ability to perform, which includes not only knowledge but experience and judgment. The patient would still rather have the seasoned physician; the client, the experienced lawyer; the business would rather have the manager who has proved he can meet a payroll, can operate at fair profit, can remain solvent, can produce and improve and sell a product; and positions of trust still seek those who have proved they can live with principles. And so, as always, there is still need for preparation, patience, proving, performance. "Haste is not always speed," said Moliere. "We must learn to work and wait. . . ." In a very particular sense, it is difficult—if not impossible—for a person to be "saved" in ignorance or in unpreparedness. "The future belongs to those who prepare for it."

¹Jean Baptiste Moliere, *Gganarelle*, sc. 12.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System June 5, 1966. Copyright 1966.

ERA OF YOUTH

Marion D. Hanks, Editor • Elaine Cannon, Associate Editor • August 1966



HISTORICALLY SPEAKING, where do YOU fit in? ■ The generations of man have had all kinds of adventures along the way . . . through the scramble at Babel's tower . . . through the Burning of Rome and the Black Plague and the Crusades and the Dark Ages . . . through the Renaissance . . . the Explorations, the Revolutions, and the Restoration. ■ Then came the pioneers and the great exodus west that provided a meaningful backdrop for your life as a Latter-day Saint. ■ What does all of this have to do with you as YOU? ■ Well, consider that you are an heir to the ages—to the lessons and learnings and yearnings and awakenings of other people before. ■ The present is understandable only in terms of the past. Putting yourself in the picture of one historical event—walking in the steps of the pioneers—may motivate you to move forward into the future in strength. ■ That's what this issue is all about. **The Editors**

by Ron Hales

(Ed. Note: Ron Hales of Taylorsville Stake was invited to share the pictures and material for this issue. He is a dynamic, interested leader of youth. We appreciate him.)

Have you ever listened to someone talk about church history and felt that you weren't really "in the picture"? Our Sunday School class had the same problem. We were talking about the history of the Church, but we couldn't quite get into the picture. So—we embarked on a journey that took us right through the Main Street of history, including many side roads that proved to be fascinating.

A wonderful thing happened while we "lived" this history. We learned a great deal about how the Lord guides, persuades, and encourages his children. We learned a great deal about ourselves.

In the next few pages we will take you with us, show you how all this happened.

think about it and about the history of the area in which you live, and—

David McDougal, Tammy Konvicka



George Dewey, Pam Rudd



Camille Rudd, Jeff Gygi, Jeff Rock, Karen Wilcock



Put yourself

HOW DO YOU MEASURE UP?

Love of God

Knowledge

Prayer

Faith

Courage

Growth

Obedience

Tithing

Testimony

Cleanliness

Endurance

Karen Wilcock, Sherri Black, Tammy Konvicka, Shirley Wilding George Dewey, Sherri Black, Jeff Rock, Camille Rudd, Jeff Gygi

Tammy Konvicka, Sherri Black



in the Picture:

HISTORY RECALLS:

"The rear [of the wagon train] was not the traditional position for the captain, even such a nominal one as George Donner, but it could not be helped; his bulky wagons could go no faster. The desert had shattered the company into fragments; it was every family for itself, each individual on his own. Donner, too, was fighting for his own, and had no time or energy for those up ahead."

(Joseph Pigney, *For Fear We Shall Perish, The Story of the Donner Party Disaster*.)

WE LEARNED:

The Donner-Reed Party was a strange mixture of people, contrasting in background, financial means, and spiritual foundation, yet initially united in a single purpose: to seek new opportunities in California. Their intenseness drove them to risk pioneering a new trail through the Great Salt Lake Basin, preparing the way for the Mormon pioneers who would follow one year later. From the outset, problems that were increasingly crucial and severe delayed and tore at the already weak organization. Days



Donner Party:

of precious time were spent in re-routing and rebuilding trails and fighting terrain as varied as the members of the party themselves.

We went to the shore of the Great Salt Lake where the Donner train passed. "As we talked about it, I tried to picture how it might have been to cross the salt desert. It made me realize that the Lord was good to our people and gave them his guidance. The Donner Party members were so inconsiderate of each other. The story helped me appreciate what the Lord did for his people."

Consideration! What a wonderful tool this is—to think of others before we think of ourselves. It can open doors, broaden narrow minds, pry loose selfishness, nail down friendships, build a good road to God's path.

Are you considerate—

To ask before you borrow?

To be complimentary?

To avoid sarcasm?

To say "I love you" to Mom and Dad?



David McDougal, Tom Folkman, Chris Folkman, Cathy Gibson, Barbara Stacey

Consideration

IN CLASS WE HEARD:

"As we rounded the top of the knoll and broke through a small clump of trees, we could see Indians below burning the precious grasses on which our animals depended. The supply of grass gathered from the last meadow and carefully preserved in every available space in the wagon was about depleted. This had happened many times before; but, as before, we knew we would find a way."

"As the mob pushed us onto the small rafts, already crowded with Saints, we were cast adrift to cross the great river. I held tightly to my baby as the cannon mounted on the temple fired upon us, coming so near that we were covered with mud and water by the shot. The Lord had given us another prophet and faith to paddle for freedom on the opposite shore."

"Sometimes we sat in council with President Brigham Young and marveled at his insight into the problems of the people—their despair at mechanical failures, their shortage of food and clothing, the sickness, the small groups of faithless who spread dissension. Many of the faithless moved from our midst, but other problems remained to test our faith continually."

So spoke three people in our ward whom we all knew well. But under the transformation of effective makeup and personal conviction, we felt we were interviewing three members of a pioneer wagon train. The guide spoke of organizational problems, of Indians, of trails, of continual decisions that had to be made. The woman who spoke used personal genealogy as her reference: how her people found relaxation in dance and song, how her son had died in the wagon train, her feelings as she looked back at the tiny rock pile where his body remained. The "elder in the councils of the Church" spoke of problems between people. The result gave us a tie with the past, and we came to realize that without the faith, hope, and endurance of the pioneers the long journey might have terminated at Winter Quarters. Being so close to these people, hearing their stories firsthand, we came to sense a meaning for us in the way they met their problems. By overcoming hardships, disappointments, and setbacks in our own lives, we not only find insight into their hardships—we also learn a lesson: Success can only come to us, as it came to them, through faith, hope, and endurance.

Do you have hope and endurance—

To finish school?

To aim for a mission?

To be married in the temple?

To be dependable?

To serve the Lord?

To look for the best in life?

To stand up to ridicule?

Jan Moyle—Guide Edith Flynn—Woman Jerry Denkers—Brother

Wagon Train:



Endurance



Seagulls:

HISTORIANS SAY:

" . . . When all seemed lost and the Saints were giving up in despair, the heavens became clouded with gulls, which hovered over the fields, uttering their plaintive scream. . . . They ate, they gorged upon the pest, and then flying to the streams would drink and vomit and again return to the battle front. This took place day by day until the crickets were destroyed. The people gave thanks, for this was to them a miracle."

(Joseph Fielding Smith,
Essentials in Church History, p. 468.)

WE LEARNED THAT:

It would have been easy for the pioneers to give up, to feel that the Lord had forgotten them. The disappointments on the trail had been hard, but this was worse. The first real crop they had had since they arrived in the valley was being devoured by great hordes of crickets.

While the pioneers did all they could, they turned to the Lord, knowing he would help them. And he did help them, because they had *faith*.

Too often we use faith in the Lord in place of action. He wants us to know that he is there, that we can depend on him; but we must depend on ourselves, too, in order to increase our faith in the Lord and to build faith in ourselves.

Do you have faith—

To try?

To pay tithing?

To obey?

To grow?

To believe?

To pray?

To know?

To love God?



Faith



IN CHURCH HISTORY IT IS RECORDED:

"What I have said I know to be true; but seeing you are to go forward, I will go with you; will help all I can; will work with you, will rest with you, will suffer with you, and if necessary, will die with you. May God in his mercy bless and preserve us."

(Advice by Elder Levi Savage to the handcart company,
quoted in Joseph Fielding Smith's *Essentials in Church History*, p. 487.)

OUR CLASS SAID:

"I would never have made it! To leave most of my belongings and walk all those miles pulling and pushing. . . ." With all the external problems of Indians, bad roads or no roads at all, inclement weather, long hard days, the worst part would be sustaining the inner courage to go on. In fact, it is the same today. The only real thing keeping us from doing all we want to do, from becoming what we want to become, is ourselves!

Handcarts:



Jeff Rock, Tammy Konvicka

Those who now have what they wanted at some time in the past have it because they have courage. This is the same attribute teens in the handcart companies had—teens just like you, except you have to build and use your courage in a world that has different problems and challenges.

Do you have courage—

To bear your testimony?
To be honest with yourself?
To live the Lord's way?
To try harder?
To be fair in school?
To be looked up to?
To be morally clean?

To be a good son or daughter?
To go with the right crowd?
To say no?
To say yes?
To assume leadership?
To have an unquestionable reputation?
To realize the importance of the gospel?

Courage

FROM THE PAST:

"Immediately west of the temple stands the Mormon Tabernacle, an immense auditorium. . . . The roof, a marvel of engineering for the period in which it was conceived, is a 10-foot-thick span of wooden lattice truss construction, the maze of timbers fastened together by wooden pegs or dowels and rawhide bindings.

"When the new Tabernacle was being planned, Brigham Young requested Joseph Ridges to build an organ of a size and quality in keeping with the new structure. Great timbers were hauled the 350 miles by ox team for construction of the pipes. . . . The instrument has been rebuilt, added upon, and improved many times in the years since, until it is now recognized as one of the finest in the world."

(Utah State Historical Society,
The Valley of the Great Salt Lake, pp. 65-68.)

OUR APPLICATION:

What would it be like if you couldn't think for yourself any more—that is, if you had to accept everything as it now stands? The only things you could read, see, hear, or eat would be those that had already been written, photographed, painted, recorded, composed, and grown. It would be a pretty dismal world, wouldn't it?

In touring the Tabernacle we saw many examples of the pioneers' use of imagination—in laying the foundations, supporting the huge roof trusses during construction, using wooden dowels and rawhide to secure complex joints and defective wood, diverting City Creek beneath the Tabernacle to turn the fan that would create air for the tall organ pipes.

Next week, or maybe even today, a solution to a problem in your life could be creatively found by using the same recipe as the pioneer youth used not only in building the Tabernacle but in building their lives.

Do you have imagination—

To express your vitality?

To bear your testimony?

To uncover your talents?

To be a good friend?



Tabernacle:



Imagination



BRIGHAM YOUNG'S DAUGHTER:

"The only home I ever knew, until six years after my marriage, was the Beehive House. No matter where I go or where I live, this will always be my real home, for it holds the memories of my father, mother, brothers, and sisters, and is enshrined in my heart as a place where love and perfect harmony existed."

(Clarissa Young Spencer, *Brigham Young at Home*.)

WE WERE TAUGHT:

If you were a member of Brigham Young's household, you probably would:

Get up at 5:00 every morning.

Do the morning chores.

Study and do your homework. (Your teachers live in the house with you.)

Have breakfast at 10:00 a.m.

Spend the day working in the kitchen, making soap, sewing, making rugs, reading, helping the younger children, picking berries;

Or helping in the blacksmith shop, working in the orchard, painting, cleaning out the ditches, hunting.

Have dinner at 4:30 p.m.

Spend the evening reading, playing parlor games, watching the boys wrestle in the yard, horseback riding, acting.

Go to family prayers. (At 9:00 every night President Young would ring the prayer bell, and if you didn't show up, the family would wait—but you can bet you would be on time the next time! Then the whole family would kneel in prayer.)

Go to bed at 10:00 p.m. (5:00 a.m. comes very quickly!)

Brigham Young made certain that the youth in his household were busy. The girls were taught the problems and joys of housekeeping and motherhood; masculine chores prepared the boys for their roles as priesthood bearers and heads of households. At one point President Young was concerned as to whether they were getting proper training and guidance, so he started an organization known as the Retrenchment Society. You know it by its newer name—the Mutual Improvement Association.

At one of our firesides two men who worked closely with George Cannon Young, the architect in charge of the restoration of the Beehive House and Eagle Gate, told us about the histories and restoration problems of these landmarks and gave us personal insights concerning them. A visit to the famous corner gave us a feeling of admiration for President Young, a prophet who could not only preside over the Church but could direct in his own household. Harmony expresses his attitude with his family, the friends who visited, and those who worked on his estate.

If we could have such harmony in our lives, the joy of a happy home, of being spiritually revitalized, and of being susceptible to the true joys of life would permeate our existence.

Do you have harmony—

To help at home?

To love each member of your family?

To organize your time?

To live and believe gospel standards?

To be courteous?

Beehive House:



Renee Lister, Elvin Tanner

Harmony

The Last Word



Policeman (opening citation book): "Name, please."

Driver: "Aloysius Alastair Cyprian."

Policeman (closing citation book): "Well, don't let me catch you again."

Oblivion is full of men who permitted the opinion of others to overrule their belief in themselves. — Goethe

"Mommy! Comé see what I did to Daddy with his barber's kit when he was asleep!"

There are no heights to which man shall aspire and attain in which woman shall not be, side by side, with him.—Elder Melvin J. Ballard

Randy: "What're you chewing?" Mike: "It's called 'Magic Gum'—the more you chew the smarter you get." Randy: "Got any more?" Mike: "Just one stick left. I'll sell it for a dollar." Randy: "Here's the dollar." Mike: "Here's the gum." Randy: "Boy, this is OK. Tastes good. Do you think I'll get smart from this? Funny—I don't feel any different. I think it's a joke." Mike: "Say, you're getting smart already!"

A big buck Indian ordered a ham sandwich at a roadside restaurant. While peering between the slices of bread, he said to the waiter, "Ugh, you slice 'em ham?" "Yes, I sliced the ham," replied the waiter. "Ugh," grunted the Indian, "you nearly miss 'em."

Were half the power that fills the world with terror, were half the wealth bestowed on camps and courts given to redeem the human mind from error, there were no need for arsenals and forts.—Henry W. Longfellow

A grade school teacher received a letter from a pupil signed, "Your little fiend, Jeffrey."



The desire to have many books, and never to use them, is like a child that will have a candle burning by him all the while he is asleep.—Henry Peacham

The ultimate effect of shielding men from the effects of folly is to fill the world with fools.—Herbert Spencer

A business executive from the East was touring Salt Lake City. While on Temple Square he made friends with a little Latter-day Saint girl. "My home is in New York," he told the little miss, "but you probably don't know where New York is, do you?" "Oh, yes, I do," the little girl replied enthusiastically. "Our ward has a missionary there."

Before going to bed a little boy was saying his prayers in a very low voice. "I can't hear you, dear," his mother whispered. "Wasn't talking to you," said the child earnestly.



If we do our part, our genealogies will be unfolded to us—sometimes in one way, sometimes in another. So I want to suggest to you, my brethren and sisters: let us do our part. —President George Albert Smith



**THE BEAUTY, DIGNITY
& PERMANENCE OF L.D.S.
CHAPELS ENHANCED
WITH FACE BRICK FROM
INTERSTATE**

Today's L.D.S. Chapels are masterpieces of architectural and building skills. Interstate Brick is selected to set the basic motif for the entire building, and is also used extensively for interior facing . . . a beautiful compliment to the majesty of the building and a practical solution to long lasting beauty and minimum maintenance problems.

**BRICK BUILDS BETTER
FOR LESS**

INTERSTATE

Brick

COMPANY

3100 SOUTH 1100 EAST
SALT LAKE CITY

Your Beneficial Life dollars work for you—and your community.

Each dollar that a policyowner invests in Beneficial Life Insurance does double duty: first, it protects him and his family against loss of income, and provides future income and cash values for retirement and other special needs; and second, it helps build facilities, such as new roads and bridges, for the communities in which we live...aiding the economy of the entire region where this money is invested.



BENEFICIAL LIFE

Insurance Company

Virgil H. Smith, Pres.

Salt Lake City, Utah

